A U M

And though I have the gift of prophecy and understand all mysteries and all owledge, and though I have all faith so that I could remove mountains, and have : charity, I am nothing.—SAINT PAUL.

THEOSOPHY

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THE MYSTERY

EVERY use of the body and its organs, the senses and their sensations, the mind and its faculties, is an initiation into the knowledge of good and evil. Every motion of our consciousss is a contact with Life, inseparable from us as we are from it. ach such contact leaves its increment to be added to the sum total all former deposits, and tends ever and increasingly in one of o directions—the SELF of Spirit or the Self of Matter. Our ery action is an operation of the Law of Spiritual Polarity under hich the path of the evolving Soul ends in Black Magic or White.

Does our daily life, our study, our observation and experience, ır religion, our science, our ideas of ethics and morality—our ivilization, in short—bring us the realization of Charity? Does enable us to *live* in the One LIFE which is ALL, and in all? as it taught us fearlessness, sincerity, Universal compassion, modty, and mildness? Does it enable us to travel that Path of the nmanifested which has, as MASTERS have, the whole of Nature r its object? If so, we need not grieve, for the Divine destiny ours.

Or has our living for its object the gift of prophecy, the underanding of mysteries, the acquisition of knowledge and the power at will enable us to remove the mountains that obstruct the complishment of our desires? These are all within the compass the mighty magic of *Prakriti,* but the end is the demoniacal disosition.

In each life, in each day's round, we pass through all mysteries, e the gifts of foresight and understanding in all the seven worlds, ntact all beings of every grade, employ every instrumentality of pirit and of Matter. What has it profited us, what shall it profit , to gain the whole world, only to fall and fail to find our own ul?

"The Self of Matter and the SELF of Spirit can never meet. ne of the twain must disappear; there is no place for both."

THE SIGNS OF THE CYCLE

An interesting development at the Convention of the America Bankers' Association at Atlantic City, N. J., was the adoption of a educational campaign to warn against radicalism. It is evident tha bankers, ordinarily the most conservative of men and thus the las to sense what is actually going on in the world, are feeling the ef fects of the general unrest, frightened at what they dimly perceive and see the necessity for trying to "keep things as they are"— fatuous striving for that "normal" which unprogressive souls tal so much about, and are so helpless to define. Mr. J. H. Pueliche of Milwaukee, President of the Association, announced:

> We must find some means to combat the radical and subversive move ments being urged in some parts of the world with unusual vehemence, s that there is danger of growth to such an extent and rapidity that emer gencies will arise before the present generation of school children reac maturity.
>
> To this end the American banker has not merely enlisted the schoo teacher but also gone to the librarian and asked him to compile lists o books which he thinks will help to educate and give to our population a better understanding of modern conditions. The banks have agreed t undertake distribution of such bibliographical lists to their customers, i the hope that here and there the seed sown will fall upon fruitful ground

The foregoing sounds exactly like a banker, and connotes sig nificantly with that well-worn phrase, "to make the world safe fo democracy." Mr. Puelicher's suggestion that "emergencies wil arise before the present generation of school children reach ma turity" is highly significant. It indicates that a class of men in the United States as reactionary and obtuse as bankers foresees the possibility of a revolution in America.

MEMORIAL TO THOMAS PAINE

A tablet in honor of Thomas Paine was unveiled on June 8th in New York City, at the three-story house at 59 Grove Street, which occupies the site of an earlier house in which Paine died in 1809. The date selected marked the 114th anniversary of the death of the author of "Common Sense" and the "Rights of Man." The tablet, which is the first memorial to Thomas Paine in New York City, is 14 by 19 inches in size. In the centre is a three-quarter portrait of Paine. Above and at the sides of the head are inscribed three of his glorious sayings: "The world is my country," "All mankind are my brethren," "To do good is my religion." At the top of the tablet is a symbolic map suggesting the United States, and at the right and left of the head are symbolic maps representing respectively the British Isles and France. Beneath the portrait is the small inscription, "Thomas Paine, born 1737, died

1809," followed by the words: "I believe in one God and no more." In connection with this memorial which is in line with and an expression of the purpose of H. P. Blavatsky, as stated in the Preface to *"Isis Unveiled"*: "a restitution of borrowed robes and the vindication of glorious but calumniated reputations," the following will be of interest:

> When Thomas Paine died, the house at 59 Grove Street was a frame dwelling with a large yard in the rear. Paine was very ill when he was removed there from his former residence, now 309 Bleecker Street. He was taken to 59 Grove Street in April, 1809, by Mme. Bonneville, who had befriended him in his days of poverty and illness in New York. He was buried at New Rochelle, but in 1819 his remains were carried to England by William Cobbett, but the monument which Cobbett planned to erect in his honor never was made, and Moncure D. Conway, in his life of Paine, states that in 1836 the bones of Thomas Paine, with Cobbett's possessions, were taken charge of by a receiver and, after passing through various hands, finally disappeared.
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> "As to his bones, no man knows the place of their rest to this day," says Mr. Conway.

Capital Punishment Not a Deterrent

Apropos of the comments in the June issue of this magazine relative to the stand against capital punishment taken by Governor J. C. Walton of Oklahoma, recent statements by Warden Lawes of Sing Sing Prison are significant. In the course of an address he remarked:

> Concerning capital punishment, I have made a study in the last few months of data from all parts of the country, and I find that there are proofs advanced that are conclusive to my mind that capital punishment is not a deterrent of murder. I find that in States without capital punishment the ratio of homicide to the population is less than in those having capital punishment.

The time will undoubtedly come in the United States when the execution of criminals will give way to more intelligent treatment, and let us hope that this will be accompanied or followed by an entire revision of penal codes and practices, based upon a better understanding of man's nature and the larger humanitarianism that will flow from it.

Marked Increase in Insanity

Statistics compiled by the National Committee for Asylum Hygiene show that from 1880 to 1920 the population of the United States gained 110-8/10 percent, while the increase of the number of insane, asylum count, was 468-3/4 percent. Interesting in this connection is a recent article in the New York *Times* by A. H. Desloges, Director of Asylums, Province of Quebec, Canada. Mr. Desloges, in attempting to account for this increase, points out national symptoms and makes some interesting deductions therefrom. He writes:

On the American continent the principal symptom of the national tendency toward insanity is to be found in the continent-wide adoration of the Golden Calf. The craze for the acquisition of wealth has become a universal obsession; every one talks and thinks in terms of accumulated riches, and the moral sense of the community is in danger of becoming atrophied. If, through continued intensification of the national obsession of wealth or the influence of a demented leader—a super-Ponzi, for instance, capable of influencing the whole nation instead of a little local group—the moral sense gives way completely, the result will be national insanity, with the acquisition of wealth as its monomaniacal objective, and chaos, ruin and bloodshed as its general outcome.

With the foregoing we can in a measure agree. But when Mr. Desloges goes on to a discussion of further symptoms, and brings in that grand old anachronism "the sublime religion of their forefathers," we are reminded of the story of the old lady who, in talking with her husband, stated her belief that everybody was insane, "except thee and me—and sometimes I think that thou art a little queer." He writes:

Another evidence of the drift toward insanity seen perhaps more in the United States than anywhere else is the extraordinary vogue of spiritualism, demonism, all sorts of fakes and fads masquerading as religions, so-called science posing as religion, so-called religion posing as a science, people scoffing at the sublime religion of their fathers and worshipping ridiculous ghost-story myths—all evidences of a growing inability to distinguish between the miraculous and the absurd. The faculty of judgment is weakening.

ARE THESE CAUSES OR EFFECTS?

Mr. Desloges in seeking for causes mentions: shock of the war and nervous tension involved, high cost of living, high standard of living, and the complete breakdown of faith. And then he goes on to point out many of the effects symptomatic of the *Kali Yuga* which he himself mistakes for *causes*.

The first move for cure, in Mr. Desloges' opinion, lies in helping people back "to that power of faith, that capacity for believing in their own power for good and their neighbor's will for good, as well as in the ability of providence, God, the laws of nature, or whatever name they choose to employ, to run the universe satisfactorily without any human intervention or guidance."

He goes on:

When we get the Ten Commandments back in their place as the guiding star of respectable men and women, and the Criminal Code back where it belongs as the danger signal for the evil-minded minority, we shall be well on the way to that mental repose which will allow us to recover our nervous health and stem the tide which is leading mankind to universal insanity.

> I am not preaching any religion in saying that. The Ten Commandments are the basis of the Jewish, Buddhist and Mohammedan religions as well as the various sects of the Christian faith. We want genuine religion, not fakirisms and faddisms. We need sincerity in religion, and we need belief in the goodness of things, of nature, of destiny, of our neighbors and ourselves, and unless we can get these things there is no hope for the stopping of the headlong downward rush.

So much of the foregoing is good that we hesitate to point out the limitations in it. But has Mr. Desloges ever considered the fact that the Ten Commandments are all "thou shalt nots"—that there is not a single "thou *shalt*" in the entire ten? Thus they are all inhibitions. They do not satisfy and will not effectively guide the natural tendency of men to *do* something. The very nature of Soul demands *freedom,* not restriction. That is one of the main reasons for the general revolt against untrue and out-worn religious concepts. Mankind needs a *living* religion and a sound basis for ethics. The Sermon on the Mount gives a true direction for the active expression of a spiritual existence, and the teachings of Karma, Reincarnation, and the Immanent God alone provide a basis for a rational understanding of these admonitions of the Christ. The most hopeful sign of our civilization is the breaking away of intelligent people from the self-imposed shackles of impossible theologies. The present is the "critical" stage, hence its curious exhibitions of unbalanced gropings. But if it is followed by an understanding and application of the rational, self-proving religion of the Christ or the Buddha, or the many other Avatars of old—with a sweeping away of the debris of theologies, vested religions, and priestcraft—then will come a civilization that will make of this earth a paradise indeed.

Internationalism and Youth

The spirit of genuine international idealism, remote as it has seemed in practical application, is working out in a most remarkable and unlooked for manner among the young men and women of to-day. The Youth movement of Germany, though under the leadership of adults, is going forward in a direct line to objectives which have so far been only talked about in the world. Regulation of working hours, adequate pay, education, vacation, child labor and choice of vocation are a few of the direct aims of some of these Societies. No economic excuse can hinder the spirit of protection manifested toward young workers, and politicians have endeavored to divert the tendencies of these young reformers into other channels, but in vain. When in one small village the young people protest against the lewdness and obscenity of the Carnival, and seek the re-establishment of clean amusements, folk dancing and games, even jaded adults are compelled to see that something

is going on. These Youths demand the preservation of the best in human nature, and as a natural Corollary, the recognition of the Unity of all men as One, will follow.

In Russia representatives of foreign universities are feeding and financing the starving and disorganized student body. In the May 23rd issue of "The New Republic" Dr. Fridtjof Nansen says, "And the fact that a large organization of foreign students, whose political and religious ideas are to a large extent so entirely opposed to the Soviet theories, has shown such a generous understanding of the great duties of international solidarity, inspires one to hope the coming generation will be characterized by tolerance and a desire for peaceable work."

Some time ago the young Duke of York established a Camp for Boys in England. The camp slogan was "Play the Game." Well might the nations of the world take the same one, believe in it, exemplify it, and we would step almost at once from nationalism into internationalism. How long is it going to take us to learn that there can be no peace on earth until there *is* good will toward men? And who knows this better than the student of Theosophy? These signs of the times have a special significance for the practical Theosophist.

GOOD COMING OUT OF NAZARETH

All reformation is from within and never from without and the Christian sects themselves continually bear witness of "the resurrection and the life" of the Soul that *cannot* be suppressed by no matter what synod, presbytery or dogma. Our pages month after month take note of the vast ferment in the various sects of Protestantism, and the strength and prevalence of Masonry in all the Catholic countries show how even the iron bands of Romanism cannot hold back the force of freedom's march toward tolerance and fraternity. In every sect there are men who love mankind, who struggle for moral and intellectual evolution, even though constrained by heredity, by education and by environment to cling to the shirt-of-mail imposed by the *Karma* of the past. Writing in the New York *Christian Advocate* (Methodist), Dr. W. P. Merrill adds himself to the ranks of those sectarians who criticize themselves and their own methods of religious effort. After frankly admitting that all too many young men and women "enter college as Christians and graduate as atheists or agnostics," he as frankly proceeds to consider whether all the blame for this state of things lies outside or within the Christian sects themselves. He esteems the presence as instructors in schools and colleges of teachers who are "positively and openly scornful of the Church and of religion" a serious matter, but—

> Far more serious is the presence of a rigid adherence on the part of the Church to doctrines and traditions and points of view utterly incompatible with that scientific spirit and method which is the very ground-work of present day instruction. . . . The Christian religion is capable of being stated in such a way that it can live in hearty and self-respecting fellowship with modern science.

It was once, and for long, the unvarying habit of the Church*es* (not "the Church" as Dr. Merrill somewhat euphemistically designates the collectivity of warring sects) to ascribe to "innate depravity" all atheism, all agnosticism, all disbelief in the "doctrines and traditions" of the particular sect in question, even any tendency to really question the "foundations of the faith" by a sincere believer. That was when the sects were on the offensive. Nowadays all Christendom—meaning thereby all the sects—is very much on the defensive. With all that we have quoted above, no Theosophist will find himself in disagreement. Christianity, or any other religion for the matter of that, *can* be "stated in such a way that it can live in hearty and self-respecting fellowship with modern science." But *is it so stated* in any of the Church creeds from the Nicene down to the latest Articles of any recognizedly orthodox Christian denomination? That is the practical question, and the practical answer is that it is not so stated. That is why the Church has lost, is losing, and must continue to lose caste and sanction with every man who demands as the first canon of his faith that a Church no less than the individual shall practice what is preached. Dr. Merrill, like so many other able Churchmen, seems utterly unable to recognize that the sects are all founded and built on dogmas at variance with facts, with ethics, with reason, and with common honesty. A sect is a party in religion. No party can exist except by compromise and hypocrisy, by appeal to selfishness, to class and particular interests. Whenever it is recognized that true Religion and true Science have the same relation as an architect and a builder or workman, a true house of life can be constructed—a scientific religion and a religious science. But that can never be while superstition and sectarianism corrupt religion and materialism corrupts science.

LIVE AND BE HAPPY

OUR life is made up of innumerable activities—differen separate and mostly unrelated. The office and the club, th home and the theatre, labour and recreation, are compar ments in which we live, toil and enjoy. We have put ourselve under the influence and illusion of Father Time. We moderns hav gone one better than the old gentleman whose scythe cut day int hours of light and those of night. We have divided the day i more than two points—even more than three like some of th ancients—eight hours to work, eight to enjoy, eight to rest.

We talk business at lunch; we settle affairs of nations over cup of tea; business men are busy at matinees and concerts; and ther are folk who have to take their pleasures sadly. Sunday is fo church—for we have money to earn on week days and it would b surprising to hear it suggested that God has no business of His ow from Monday to Saturday.

This compartmental living produces the tendency of alway doing the next thing. We seem to be always planning for th future; we are always preparing. The round of gaiety or th round of toil—it is ever going round, ever pursuing. In life w are not living, we are getting ready for death, and people are mor interested in life after death than in the death in the midst of whic most of us live and move and have our being. During the war w were preparing for "after the war;" today we must get ready fo a new war. The war to end war and make the world safe fo democracy has turned out to be a begetter of wars, a builder o militarism, a producer of autocrats in whose hands are the rein of the destiny of republics. In winter we are getting ready fo spring, and we have no time to enjoy spring when it comes, fo we must pack and be ready to go away for summer. We ar a-chasing—ever and ever.

A wrong philosophy telling us to think of the future is th cause of this phenomenon. Says the Priest, "Think of what await you;" the scientist with his gospel of the ever-changing power o matter promises happiness to generations unborn; the politician i building for the morrow; we are called upon to die that others ma live, to sacrifice for the betterment of posterity. The power an influence of Theosophy is in its truth—the fact of the ever-unfold ing Soul, and the burgeoning of the bud of our consciousness in th splendour of Super-Consciousness. But we are taught to put sou out of business and only to think about it in reference to art, t hobby, to the power of charm in small talk in smart drawing-rooms Lack of knowledge bewilders our understanding, and so the truth missed we dance to the tune of the shadows. Calling ourselve

practical we chase that which is visible and tangible. In search of the Soul we pursue the senses; in quest of Peace we make wars; to co-operate we compete; to enjoy the present hour we think of the glory yet to be, and at the end of the cycle of satiety all that we hear is the Voice of the Winter Winds—

> I shall clothe myself in Spring and bud in May,
> Thou root-stricken, shall not rebuild thy decay.

Some have seen the fruitlessness of this chase, and most among them have said—"Take the cash in hand and waive the rest," and misunderstanding Omar have added—

> Better be merry with the fruitful grape
> Than sadden after none, or bitter fruit.

Having turned materialists and cynics their careers cease to interest us; for, they die daily and hourly they emit the ectoplasm of melancholy however veiled in the garb of genteel and suave moods—and who wants to contact that?

There is a strange but a sure conviction in the human breast that man is immortal—that he lives though his body dies; there is a part of us which dreams, conceives and plans to be happy in the very midst of abject misery; there is a portion of our being so at rest that it sees and desires to control the wandering mind. In short we somehow feel that *we are,* while feelings alternate between likes and dislikes, and senses between fatigue and enjoyment of sound, odour, color, and thoughts between rest and restlessness.

A true philosophy and a new interpretation of our existence has to be looked for. How to be happy though we are living?—that is a question to which we need an answer. Can it be that we miss happiness because we are pursuing it? The Wisdom of the Ages answers in the affirmative.

It says—Be happy and do not pursue happiness. You *are* it; it is not in loves and despairs, satisfactions and restlessness, in flaming scarlet, in strong musk. It is in you—it is you. See yourself in the blooming of the rose, in the waving of the palm, in the ripples of the lake, in the golden splendour of the sun and the silvery beauty of the moon. Hear yourself in the music of the spheres, and the singing of the birds. Feel yourself in the struggles of the saint, the battles of the warrior, the wisdom of the Sage.

It says—Bliss is in you, it is you. Enjoy it every hour. Live in the present, not in the future. Be happy now, not in the hereafter. Do not try to be good now so that you may be happy later on; be happy now and you will be happy always. Past regrets are of the kingdom of the dead; future anticipations are of the kingdom of the unborn; the present is illusory if we see it as the shadow of future events or the silhouette of past happenings; the Real Present is the Living Present, the Present *in* which we live, the present *by*

which we live. To create and to enjoy—to create so that w enjoy, to enjoy so that we create, in this lies the secret of eterna youth, the conquest of Time, the finding of the Eternal Now.

Thus our goal and the ways to it are not two different things our means to an end are un-separate; our life and living are one heaven and hell are on earth; the happiness of the morning i not in the mystery of the night—the chase, the pursuit, the quest like virtue, is its own reward. Swinburne has recorded the song Mother Nature sang to him before sunrise:—

> This thing is God,
> To be man with thy might,
> To grow straight in the strength of thy spirit, and live out thy lif as the light.
> I bid you but be:
> I have need not of prayer;
> I have need of you free
> As your mouths of mine air;
> That my heart may be greater within me, beholding the fruits o me fair.

Our practical politicians and our internationalists, our socialists and communists, should recognize the supreme method o Nature—that she weaves her happiness as she goes along—that she does not build for the future, but builds in the present; that the solving of the problem and the solution are one; that the solution of our problem is not the end thereof, but the beginning of another, that of the present more important than the future; that to prepare for the future detracts from the efficiency of the present; that we ourselves being immortal *are* the future; that the future depends upon the present, and to sacrifice the present to the future is anarchy, suicide, murder.

The gospel of the future is no doubt an expression of virtue, if we are children of matter; but as we are children of the Spirit, to defer living, to postpone hearing the happy throb of the Great Heart of Bliss and lend our ears to the roarings and the whispers of the mind of mortality, is to be untrue to ourselves—is the sin against the Holy Spirit.

This age is one of leagues and conferences and speeches; like the Athenians of the days of St. Paul people spend "their time in nothing else, but either to tell, or to hear some new thing," and while we profess to worship at the shrine of well-known gods and do so in public, many among us in our hearts frequent strange places and hope for the whisper of the unknown god—of some far away somewhere. The same simple truth which Paul taught the Athenians, is the Truth we seek and need—what if we do not know it?

ON THE PATH

III.

OUR fitness or otherwise to enter the Occult World and maintain our position therein is tested definitely at an early stage of our Inner Life. The test comes from the Great Law, Sifter of man's Dharma, on the Path of Woe. The significance of this process can be understood by a correct reading of a few verses in the Gospel of St. Luke (Chapter 9). To different types of aspirants Jesus gives different answers. He rejects one eager "to follow Thee whithersoever Thou goest" by a diplomatic answer that the "Son of man hath not where to lay his head." To a second he advises, "Let the dead bury the dead; but go thou and preach the Kingdom of God." To the third he says, "No man having put his hand to the plough, and looking back, is fit for the Kingdom of God." Here are three definite situations and all of us should enquire if we belong to any of them. Are we only lip-professors and is our earnestness rooted in selfishness or egotism and our devotion energized by personal ends and personal motives? For us then there is no place in the Occult World. Or are we, half-hearted, yet desirous of trafficking in the shades of the shadow world of the dead? Have we very definitely come out from among them? Or do we belong to the third type—having abandoned earthy possessions we regret having left the things of the world, are drawn by Them even by a desire to be like Them, so that we might help Them?

This test has to be passed.

Occultism speaks of the neophyte passing the tests of the elementals of earth, water, air, fire, when he enters the world of the Spirit. The correct understanding of this mystery-emblem is naturally beyond most of us. But let us try to understand as best we can what it implies.

In the composition of our being are the four elemental forces, which on their material side, are spoken of by the Ancients as Elements of Earth, Water, Air, Fire. The four temperaments phlegmatic, sanguinary, choleric and melancholic; the four types of Nature-spirits, gnomes, undines, sylphs and salamanders; and several other quartettes are related to and correspond with each other. For the purposes of our study, it will suffice for us to honestly ask and find answers in full and stern justice to these questions:—Are we of the Earth earthy, so full of worldly belongings that we are thrown out by ourselves from the Occult World? Are we like unto that young man who "went away sorrowful" (note he was not sent away) "for he had great possessions?" Or are we

watery people, sentimental, goody-goody, wishy-washy, desiro of observing customs and manners of the world of the dead? C are we self-opinionated folk who must *air* our views in season ar out of season and tell the world what we are doing or going to d what we think and feel and who, like unto the third aspirant Jesus "first go to bid them farewell, which are at home at m house" and incidentally tell them what we are going to do, righ eously and virtuously follow the Lord, and air our views on th subject, and other matters besides? Or are we the fiery type—wh can burn up earth and dry up water, and whose only enemy is th gale of fury which sometimes over-powers the weak flame and th young fire.

There are fires which cannot be extinguished and there the Spiritual Fire, which so subdues the breeze and gale o Ahamkara, that it burns steady and bright. This Fire is the con troller; it too is the manifestor and expressor of its nature.

Young aspirants sometimes forget that self-control and sel expression are not two processes but two phases of but one proces The co-ordination of these two has to be achieved. To eliminat the earthy-rigidity of the senses, the watery-mobility of the emo tions, the airy-velocity of the thoughts by proper, adequate an all-round control, and to use them as channels of the Fiery Sou which is our real self, so that it can express itself in its tru grandeur and glory is the double work of every aspirant. T make our body of senses and limbs the stately mansion which put forth the majesty and tenderness of Mother Earth; to make ou emotions start from the spring of Love, glide forth in the river o gentleness and empty itself in the Ocean of Compassion; to mak our thoughts harbingers of good-will and spring who rise in th Aether of Space, singing their songs—joyous and clear and fresh —to transform ourselves into the steady-burning Flame of Nach ketas' Fire—symbol of the Disciple, as Yama's third gift to him of the emancipated Jivan-Mukta, is the task that lies before us.

Self-made is the Path, self-determined is the effort to tread i Treading the Path we realize the Self. In Self-realization we be come the Path. Thus the Truth, the Way, and the Life are one.

AMONG FRIENDS

"LET'S get out and build up a Theosophical Church, Judge," jokingly remarked Doctor, patting his old friend affectionately on the shoulder. "With your dignified and solemn front, your impregnable respectability, combined with my own ability to strut fussily and energetically about, we would make a great team. Between us we can talk learnedly enough to pass muster, at least among the semi-sophisticated. What do you say?"

The Judge replied by giving Doctor, who was sitting beside him on the pine needles, a slight push—just enough to upset his equilibrium. Doctor clutched at his friend for support, upsetting the latter, and down they both went, sober judge and grayhaired doctor, scrambled together and laughing and "wrastling" like a couple of boys. When at last they were seated and sane again, and their plenteous coating of pine needles had been brushed off, the conversation was picked up where it had been interrupted by Doctor's playful outburst.

It had developed quite naturally out of a reference to the "personal God" idea by somebody in the friendly little group which was taking its after-luncheon period of discussion under the pine trees. Mrs. Crystal and Mrs. Crystal's brother had motored over from their own summer place for a few days' stay with the Family. Quester had dropped in *en route* to the city and been invited to stay; Browser had brought up some books instead of mailing them —and remained for a few days to talk about them; Captain Blunt had snorted madly over a hundred miles by motorcycle to check up with Pilgrim on a scientific article he was preparing. And so the big summer house, brooding like a brown mother hen over her chickens, was packed full of people, and Mother was having a delightful time trying to make them all comfortable.

The conversation had swung to the large number of people in all the great cities of America who have turned away from the churches and aligned themselves in little groups here and there, to follow some person—man or woman—who is dishing up in homeopathic doses a pseudo-philosophy or pseudo-science, guaranteed to bring health, wealth and happiness—at so much per dose. Captain Blunt had insisted that the evident desire of most people to lean upon somebody else and follow a person was a logical development of the Christian "personal God" idea. And upon Pilgrim's terse remark to the effect that *anybody* can build up a following, Doctor had invited the Judge to become his partner in such an enterprise—with the results set forth above.

"But you Theosophists believe in a personal God," remarked Mr. Quester blandly, adding hastily—and not quite so blandly—

as he noted a certain rigidity on Mother's kindly face, "at le some of you do—I've been reading Theosophical books and artic lately in which names like 'Logos' and 'Manu' and 'Lords Karma,' and so on, were used in such a connotation that one cou see that the writers accepted these beings as personal deities."

"No doubt," remarked the Judge dryly, "in some quarters ev ideas so palpably false as 'apostolic succession' and 'vicarious ato ment' are considered 'Theosophical.' The question is one of fac not of opinions—*are* they in line with the teachings of Theosoph Of course, they are not," he continued with a disclaiming gestu "any more than are any of these materialistic 'personal God' co ceptions."

"But how is an investigator, a sincere enquirer, to know queried Mr. Quester, with a puzzled frown.

"The intuition, the intuition!" cried Mrs. Crystal dramatical "It can be developed through effort and meditation," she co tinued, "until you know, you just *know*—the truth when you see Why, only the other day I was reading about the Solar Logos a neither Brother nor I could make any particular sense out of t passage. But we went right out into the bright *sun* and meditat for a while on it—and we were both convinced that a wonderf truth was revealed to us. Of course, we couldn't put it into me words," and Mrs. Crystal smiled condescendingly on her delight circle, "but we all know that life's finer truths can seldom be r vealed in speech."

"Sister Laura is a psychic of no mean ability," muttered Mr Crystal's brother, absent-mindedly caressing a red and sunburne nose.

"Perfect, perfect!" murmured Doctor ecstatically. "When a you going to start your private classes for 'occult meditatio Laura? There are others in the field, to be sure, but I'll wag they couldn't hold a candle to you and Frederick."

"Oh, Doctor, how *can* you," deplored Mrs. Crystal, raising o plump and beautifully manicured hand to her eyes. "So crass, materialistic! To scoff is but the natural trend of the scientific min but I can tell you——" a goodish-sized pine cone here served as Karmic agent to interrupt the lady, dropping convincingly betwe her face and her hand. Thus nobody learned just what Mrs. Cry tal could tell the Doctor at the moment.

"Your question deserves an answer, Quester," said Pilgri thoughtfully, after order had been restored in a very amused b sympathetic Family. "How *is* a sincere enquirer to know the di ference between Theosophy and pseudo-Theosophy? Well, a ba man will tell you that he at once notes a counterfeit bill—it's almo automatic with bank tellers and men who handle large amounts

money, you know. How does this ability develop? By studying and getting the 'feel' of *genuine* bills, of course, never by studying counterfeits," and Pilgrim's earnest face was alight with interest and his desire to help. "Now, we had no Theosophy in the West until H. P. Blavatsky brought it to us, so her statement of the teaching is the Source for us. If we go to that and get our fundamental ideas, we will never for long be fooled by counterfeit teachings.

"But what is the proof of H. P. B.?" persisted Mr. Quester, evidently on the verge of a discovery, but not quite willing to admit it.

"The proof of H. P. B. is H. P. B. herself," was the answer, "—her consistency, her agreement throughout with herself, as also her full agreement with the Wisdom-Religion as it can be traced in its expositions in the great religious and philosophical systems of antiquity, and in the teachings of Messiahs and Saviours down the ages. But our own common intelligence and experience in life will check satisfactorily the fundamentals of her *Secret Doctrine:* they are basically self-evident and as we apply them in daily life, we prove them out in practice."

Pilgrim had spoken with such force and conviction that there was a little period of silence around the circle—to be broken at last by the irrepressible Doctor, who remarked musingly, "These 'Logoses' and 'Manus' and 'Lords of Karma' go by the board as 'personal Gods' in the light of *The Secret Doctrine.*"

"Indeed they do," affirmed Mr. Browser, who had been sitting a little apart, book in hand as usual. "For instance, in Volume I she emphatically states that the Demiurgos, just another name for the Logos, 'is no *personal* deity,—*i. e.,* an imperfect *extra-cosmic god,*—but only the aggregate of the Dhyan-Chohans and the other forces.' Further, that 'neither the collective Host (Demiurgos), nor any of the working powers individually, are proper subjects for divine honours or worship. Do you remember this wonderful passage?" he continued, opening his book:

> " . . . The ever unknowable and incognizable *Karana* alone, the *Causeless* Cause of all causes, should have its shrine and altar on the holy and ever untrodden ground of our heart—invisible, intangible, unmentioned, save through 'the still small voice' of our spiritual consciousness. Those who worship before it, ought to do so in the silence and the sanctified solitude of their own Souls; making their spirit the sole mediator between them and the *Universal Spirit,* their good actions the only priests, and their sinful intentions the only visible and objective sacrificial victims to the *Presence.*"

Again there was a silence, until this time Captain Blunt remarked, in a tone that was very quiet and subdued—for him, "There you have it, Quester, the 'personal Gods' go into the ash-heap. As for Manu, that means *humanity,* or all the beings of an evolutionary

stream considered as *one* being; and the *Lipika,* or 'Lords o Karma'—the most comprehensible statement in regard to them tha I ever saw is this one, based on *The Secret Doctrine,* it is needles to state." The Captain pulled a note-book from his pocket an read:

> "The Lipika are not personal beings, although that idea has been give currency by many 'theosophical' students who have entirely misapprehende the statements in *The Secret Doctrine.* That such beings practicall 'manipulate' Karma is foreign to the whole teaching. There are as com ponent parts of every human being, principles, which are drawn from th seven great hierarchies of being. Action, whenever taken, is taken with through, and felt by one or the other or all of these principles, and there is registration of the general and individual effect produced—all that is good and all that is bad—among those hierarchies to which the principles belong. The action finds its own place and focus of reaction. Each hierarchy has its own individuality *as a mass;* individuality is *not* characteristic of the units. Hence, the Lipika may be regarded as the *recording points* of the general and individual effects of Karma; though this statement requires as a mode of explanation, geometry, which is an expression in form of the reaction of all the forces of nature."

"From that I would deduce that the 'Lords of Karma' were *in us,* not something or somebody outside," remarked Mr. Quester thoughtfully.

"Exactly—and that's the point," affirmed Pilgrim, "the very crux of the dwarfing, unphilosophical and utterly mistaken ideas among students. As a result of religious teaching in our youth, and the race mind in general, we are forever looking *outside* ourselves for help and inspiration. Each one of us *is* the Logos, each one *is* Manu, and each one *is* the Lipika—and each one actually in his own nature *is* the Karana, the Causeless Cause. It was to set forth, repeat and drive home to us this great fact of our own inwardness and greatness that H. P. B. came into the world of men—lived, worked, suffered and died—a veritable Christ mission. We are the Rounds, the Races, the triple Evolution, the Manvantaras, the Pralayas, the Nirvana—and all the rest. In our complex nature are embodied and enshrined all the planes and states, all the beings concerned in them, and all knowledge. The Akashic Records are *in us,* not outside us. Remember that old line in the Upanishads: 'A wise man looked within himself, seeking deathlessness' —well, there you have the story and the cue."

"It seems to me," remarked Mother quietly, "that these personal followings, sometimes built up even by sincere students, would be seen in their true light—as 'personal God' ideas in fact—if we more observantly and closely *studied,* and thought out for ourselves, the available teachings and clear directions now in our possession. For instance," and she turned to Mr. Browser for con-

firmation, "do you remember that very significant statement as to 'Upasika's mission' in one of the letters from the Master?"

"Yes, of course," said the latter. "Let me see—it was in a letter to Colonel Olcott. By 'Upasika' the Master referred to H. P. B.," he explained, turning to Mr. Quester. The statement was to this effect: One of the most valuable effects of Upasika's mission is *that it drives men to self-study and destroys in them blind servility to persons.*"

"H'm, that ought to give us a line on the personal following folly," declared Captain Blunt.

"To me it is always a source of great comfort and satisfaction," remarked Mother, looking at her watch, as the allotted hour of the daily after-luncheon "conference" drew to an end, "that the Teachers left full directions for conduct of the work, as well as the full teaching. If sincere students and pupil-teachers will but 'search the scriptures,' as Doctor sometimes calls the process, they will find direct statements, and hints and cues also, as to ways and means in Theosophical work, so that the true lines established and indicated for the Movement may be followed, especially in the West. The work is to help men and women get on their own feet—become self-supporting and self-reliant. That is not done by following any 'personal Gods' or outside powers or forces, or 'outside' conceptions of teachings. Nor through 'personal followings,' however fine and strong and sincere—or even learned—the person to be followed may be. Let us make full and comprehensive applications of the searching doctrine of the 'Inner Ruler,' both for ourselves and in all our contacts with others—and thus may we fulfill truly our parts in carrying on the work of the Masters in the world.

"That sounds like preaching, doesn't it," she concluded, flushing a little, "but you know I don't mean it that way."

"Not to me," said Pilgrim gently. "What is our Theosophical companionship for, if not to check up together, see that our understanding of the work and the teachings are straight and in line, and thus by the interflow of minds and the warmth of hearts acquire a true unity of knowledge and purpose?"

"Fine—I never saw the time yet but I could learn something," declared Captain Blunt vigorously.

"And I'm always liable to get off on a tangent by being 'too quick on the trigger,' " acknowledged Doctor, with a rueful chuckle.

"All too true," whimsically affirmed the Judge, rising and starting towards the house. "And now if you want to join me in building up a 'personal following,' Doctor," he continued, over his shoulder, "just you follow me down to the bath-house for that afternoon swim we were talking about—I'll teach you a few new flip-flaps, if you'll be a nice obedient boy!"

Doctor, laughing and threatening, ran after him. Mr. Browse turned to his beloved book. The Captain and Pilgrim strolled of houseward to check over the former's manuscript. Remained Mother and Mr. Quester, Mrs. Crystal and Mrs. Crystal's brother "We four will go for a drive," planned the latter, "get your wraps ladies."

"Maybe *that's* why I really didn't understand about the Solar Logos," said Mrs. Crystal thoughtfully, as she and Mother strolled towards the house, while Quester and Frederick went for the car.

"Maybe so, Laura," answered Mother quietly, "and have you ever noticed that everything we *do* understand or know, we get for and by ourselves—*inside,* never outside?"

Relations

As to our fellow students: we are apt to be mistaken in regard to their real attitude towards us. It is so often *our* attitude towards them that presents to us a false conception of theirs. That we all have defects is quite certain, and a defect of one kind is no better than a defect of another kind. We notice defects in others, or what appear as such, in much the same way as they may notice defects in us, and then on both sides there is judgment of one another on the basis of the defects perceived. This is the opposite of that respect for our fellow students which we ought to have—because they *are* such, and all are working for a common purpose. We will readily admit the common ground, but say at the same time that on no other basis would we be at all congenial, so it must be true that there rests misunderstanding of one another. What this may be has to be searched out by each one. There is something that causes it. Is it fear, doubt, ambition, jealousy—or what? These things we have to determine and act upon for ourselves, regardless of what any other may do, or what we may have thought of that other. All this will keep us so busy in watching ourselves that we will have no time or inclination to take offense at others. And all the time we will be raising ourselves to a higher and better degree of discrimination and power to help in the best and most effectual way the very ones whom we may now have placed in a pigeon-hole that we have specially constructed for them.

It is written that students are not selected because of their natural affinity for one another, but for quite other reasons. Each student or disciple carries with him some particular expression of racial defects, which on the surface appear as points of dislike to others, and yet which have similar roots in each student, so much alike that one could not tell them apart. So each has to dig out the root, and when he has done this, the true nature shines forth and is reflected in the others.

"KILLING OUT THE PERSONALITY"

STRANGE ideas are afloat concerning the task to be essayed of "killing out the personality," and there is a haziness in the minds of most students as to what the personality *is*, what is to be killed out, likewise as to the process and the end in view.

Where the phrase originated, "to kill out the personality," does not matter, nor what fine soul first used it in an effort to help his fellowmen. Any phrase in metaphor is liable to be a little misleading since it calls up in vari-colored minds vari-colored pictures; it needs "checking" by plain and unequivocal statements. In this case, we shall find Theosophical teachings do not indicate that anything whatsoever should be "killed out" of the rich nature which the Soul has developed for its own use. That which needs "killing" does not lie in the "nature," but in the selfishness with which WE use it. The clear indication is that all things are necessary; instruments are to be retained and properly developed. Such true development implies the understanding and control of the *entire* nature. What we need, then, is a better perception of the right *use* of everything, including the personality.

But what is the personality? It is an instrument of action. It is our contact, as Souls, with the world and all sentient nature. Without the personality we would have no bodies, for the body is a part of the personality; hence, no brains, for brain is part of the body; no organs of sense, which are points of contact by means of which the Soul, through body and brain, gets into touch with nature, learns to know it and gain experience through and from it. In short, without body—the lowest aspect of the personality—we Souls would cut ourselves off from a vast field of experience, losing in assimilation and growth. The purpose of life is the evolution of Soul; but what is the Soul? It is the Intelligence of any being. Our very incarnation in bodies is, in one aspect, in order that Soul may take the food of observation and experience through an appropriate instrument—the body—and thus have a basis for growth, a harvest of stored grain which makes growth possible. If the personality were "killed out," the death of the body would ensue. Such a cutting of ourselves off from Earth would mean a failure in a task undertaken by ourselves as Souls: the lifting up and impelling in their upward course of evolution the physical "lives" of which our bodies are composed. By transmutation of the food we eat, we build these lives into our own system for the time being, and send them forth again into the various departments of great nature from which we took them for weal or woe, according to the use we made of them while a part of our little solar-system. Without a body, the purposes of Soul would be defeated; unfulfilled duties to the lower kingdoms would constitute our failure.

According to the Theosophical teaching, the personality comprises—more than the body—all of the "lower" nature of each one of us. It includes the astral, or design-body, upon which the physical molecules arrange themselves to form a physical body, for the astral is, in fact, our real body, being permanent from birth to death, and its brain and organs our real organs. It is the vehicle of the life-breath, *prana,* without which sentient existence is impossible. *Kama,* also a principle of the "lower man," yet forms the connecting link between the Soul in its own world and Soul acting through instruments in this world. Without this universal principle of desire and energy, Soul could not want and develop all the other instruments by means of which it does its work and gains experience in Nature. The Soul is Intelligence—*Manas,* in Theosophical terminology—which gets in touch with Nature through *Kama;* it gains sensations and, dwelling on those sensations, *identifies itself with them,* believing itself to be that bundle of sensations and emotions and ideas which result from a bodily angle of vision. The Mover in it all is Soul; that which is moved is the personality. "Kill it," and you have destroyed a maneuvering field.

What then, if anything, is to be "killed out"? A verse from *The Voice of the Silence* reads: "Ere thy Soul's mind can understand, the bud of personality must be crushed out." Does the "bud" of the personality mean the personality itself? If so, the word would not have been used. The "bud" of personality is not, indeed, the personality itself, but THE PERSONAL IDEA with regard to it. If the Soul's mind, or *Manas,* is centered and seated in *Kama,* it means we have identified ourselves with *Kama,* with effects, with sensations. It is in this identification of ourselves with the personality that lies the "bud" of personality; the personality of itself is but an essential and potentially wonderful instrument of Soul. "To kill out the personality," then, is to break our identification with it, or to destroy all personal ideas which chain us to it. Above all, the personal idea of possession is to be crushed out. Because we ever talk of "ME" and "MINE" we are almost continually mistaking effects for causes.

Our possessions, physical or metaphysical, are not the Personal Idea, but our *thoughts* in regard to them are. So is our *will* when directed to their acquirement or use, and so are our *feelings* in regard to them and our relations with them. These three go together and might be written: *thought-will-feeling,* for they are mutually energized by ourselves and one aroused always brings up the others before our consciousness. This trinity of God-like powers confined and set to work within the periphery of our *human* nature could be said to constitute the Personality. Each one of us has his own peculiar bunch and brand of personal ideas which becomes an entity, because we have made it one. Our attempts to

"kill it," "crush it"—use whatever term you will—rouse in "that thing which we have with pain created for our own use" the instinct of self-preservation. The life and vitality it has are *induced* properties, given to it by us, its Creators. When we turn on it, it turns on us. It is the "Dweller" of the sacred books. It will fight with the utmost subtlety and the most unrelenting viciousness until its last gasp.

Just as the "Solar Angels" of *The Secret Doctrine* incarnated in the "mindless men" at a certain stage of the Earth's evolution, and by their own flame lighted up the flame of mind in an incipient humanity—for the purpose of raising it up to the "angelic" state—so we Souls, in truth those "Solar Angels," incarnate again and again in "mindless men"—embodiments of the Personal Idea—in order to lift up those embodiments to the Soul state. The analogy is a perfect one: the larger process pictures the small, the small the large. As "Solar Angels" we have forgotten our purpose, while we are in this state of matter at least. As Souls, going from body to body and meeting, from incarnation to incarnation, the effects of what we thought and did in prior bodies, we have forgotten our purpose while immersed in bodily consciousness. That we are beginning to wake up and faintly remember is the cause of our interest and inquiries about these things—our dawning perception that something is wrong, that something has to be "killed out."

How to go about it? A formula might be used. Formulas are of no value in themselves, unless the ideas they carry are true ideas, and unless our use of them is intelligent, or conscious. Formulas used mechanically are no better than the prayerwheels of the "heathen" or the lip-prayers or rosaries of "Christian" lands. But the formula can define a position to be assumed. Take this:

> "I am not this body and this environment; they change continually, but I, their creator and observer, do not change. Since I am able to perceive these changes and relate one to another, my own unchanging Identity persists through all such changes.
>
> "I am not these sensations and emotions—the 'feelings' of which I think and in which I dwell so continually; they come and go and are brief and changeable; I am not these things but *the one who has them*—who can have others, and does have others *ad infinitum*. I change my modes and tenses, but I am the Changer, not that which is changed.
>
> "I am not this mind, that is, this bundle of ideas in regard to life in general that I have adopted as my own, borrowing mostly from other men. I can change my mind, hence I cannot possibly *be* it. This is not the real *Manas,* but *Manas* seated in *Kama.*

Thus formulating in our thought we can travel back through all matters of our acquired nature, back to our *own* nature as Perceivers, as Souls. By this route we travel metaphysically from changing unreality towards the changeless Reality—ourselves. As

we do so, the apparently unescapable and unbreakable connectio between the Personal Idea and Ourselves is for the moment loose —proof positive that it *can* be loosed. The "I" of the formula not of this "me" of our daily little round of cerebrations; it is th Real I, the Soul; and by thus cutting off the proud flesh of th extraneous even for a moment—and then doing the same thin again and again for other moments—its reality can be establishe for us, by ourselves.

Persistency now must be our war-cry—persistency, courag patience and an ever-increasing measure of good common-sense We use the formula a few times, and nothing happens. We fin that we have expected quick results and are surprised and paine that they do not disclose themselves. All alight and happy ove our firm resolves, we find the inevitable reaction settling down ove us, lose hope and become discouraged over the task. We might a well, however, face the situation squarely at the outset: if we follo this Path there are years before us of unremitting effort! It i written that "no one ever passed that way without bitter complaint. Better wait and think it over before attempting to rush in all unpre pared to the "circle of ascetics."

We can take counsel with ourselves in this way, perhaps—an this is where the sterling quality of common-sense comes in to ai us in our undertaking: "I have been for many years building up an energizing this creature of Personal Ideas; I cannot therefore i reason expect to de-energize and destroy its hold on me after a fe short trials. That metaphysical thing which has been lives in th building is long in the tearing down; it was built up bit by bit, it mus be unbuilt bit by bit. I know, however, that five minutes of righ thought, and action in accordance, can undo the errors of years The very fact that I can see 'this thing' as my own creation an apart from myself is the first step in its destruction—so I AM ON MY WAY!"

This is a true position and facts justify it; it is not a mer "psychologizing" of oneself.

So we can keep moving "on our way," resting a bit now an then if a fog comes along and for the moment blots out our land marks, but keeping our feet pointed forwards—and *not lookin back.* Consider the country as you move along, but *keep lookin ahead,* O Companions! Behind are the graves of dear ones buried by us; let us not visit the grave of a fault lest we re-energize it Let the dead bury their dead.

Now we are ready to begin to make some real use of what w call "the devotional books": *Light on the Path, The Bhagavad Gita, The Voice of the Silence,* and others. We have thought w were using them before and that their reality was established in us but we begin to realize that we have only *read* them, and little more

Such writings begin to "open up" to us; we find they describe the topographical features of a country in which we are actually traveling, that they are not a mere collection of high and beautiful sayings —which often palled on us as "platitudes"—but are a genuine set of maps and definite, unmistakable instructions. We begin to know that these are the "surveyor's notes" of human beings who have passed this way on their route towards divinity, the conscious realization of Their own divine nature, to which They have attained. So also do we begin to sense the profound depths, as well as the practical day-to-day advice of books like *Letters That Have Helped Me, Notes on the Bhagavad-Gita,* and many articles printed in the magazine THEOSOPHY—the series under the title, *The Spirit in the Body,* for instance, and others. We find that heretofore we have been like children learning their letters in order to spell out short words. Comes the time suddenly that they find themselves able to read; progress has been so slow and steady that it was imperceptible during the process, so that the actual ability to read comes as a surprise. Thus with us will eventuate a gratifying and satisfying surprise—one of the bright and beautiful moments on the grim journeying of the Path. We can read now!—a fact we will pass over if we are not on the alert, by saying to ourselves quite casually, "I seem to get so much more out of the books now than I used to get."

From now on the glorious words of Prajapati to his Sons should be ever before us: "Be restrained, be liberal, be merciful; it is the death of selfishness." Our better and deeper seeing of that Teaching which we have been regarding so much and so often and only half seeing, is in itself evidential that the powers of the Soul are beginning to more clearly manifest through body and brain. "The Self shines in all, but in all it does not shine forth," says the Sage. It is now beginning to "shine forth" in us; with it go in some degree the powers that are natural to shining. We must be on our guard lest we misuse these powers, which we are beginning to *feel,* but which we do not fully understand. There is a subtle re-energization in our nature, a sort of "ozonization" as it were—and as whatever is in that nature is vitalized and thrown to the surface, to manifest itself, we must be watchful. The Personal Idea is not yet by any means "killed out"; some of the many departments of the personality have been clarified, that is all; so never have we reached a position before where steadiness and control are more needful, and unless strenuously exercised, we shall find ourselves ultimately thrown back into a greater darkness and despair, a worse condition than obtained when we started on our journey.

Writes a Teacher:

"Yes, the problems are to be faced now,—in this life—because they present themselves. And we have the ways and means to 'overcome' in our

philosophy of life. Does not the command to 'stand aside,' mean to look on, to watch the play of forces? We cannot do that if we make ourselves the fighter. 'Be not thou the warrior, let him battle for thee,' bespeaks renunciation of self-interest in the result of one's actions.

"Don't you think that much of our feeling of 'strenuosity' comes from wanting what we want and not wanting what we don't want? Like and dislike. To be neither elated by success nor downcast by failure is the even way; we know that and we keep trying for it. The very effort and desire to attain will bring it about through all the circumstances which are our teachers.

"I think that the way is to begin with the small things. Do not permit yourself to be annoyed by them: we demand services as our right in so many ways, and are annoyed when we do not get them as we think they should come. At least, that is the way I have found it; and adopting that attitude in the small, the same is maintained in the great and much more easily,—as also to help us, perhaps, there is a multitude of small annoyances to each great trouble.

". . . One's personal experience is one facet through which experience may be gained; to be of real value it has to be related to and made a part of all experiences. It is as you say, 'dependence on principles and faith in those principles' that leads us out of the obscurity cast by the bundles of perceptions that are dignified by the name of 'mind.' This means a stoppage of the ordinary basis of action, the (lower) mind in use, and a creation from the source within, in a true relation; a creation which proceeds from the basis of the eternal verities. By those who see the truth and look into the principles of things, *the ultimate* characteristic of these both is seen."

"No one who strives to tread the Path is left unhelped; the Great Ones see his 'light,' and he is given what is needed for his best development: that light is not mere poetical imagery, but is actual, and its character denotes his spiritual condition; there are no veils on that plane of seeing. The help must be of that nature which leaves perfect freedom of thought and action—otherwise the lessons would not be learned; mistakes will occur, perhaps many of them, but as is said 'twenty failures are not irremediable if followed by as many undaunted struggles upward.' The help will come for the most part in ordinary ways and from one or another of the companions with whom you were possibly connected in other lives, and whom your soul will recognize.

"And may I add one word to you as a friend and brother—make clean and clear, first, the mental conceptions and perceptions, the rest *will follow naturally;* there will be no destruction, the undesirable will die a natural death. Grow as the flower grows, from within outwards."

Thus may we grow. Thus may "the bud of personality" be crushed out.

What is the goal, the end in view? That our whole nature be used wisely, which most of all, means for us, *understandingly*. We have to make our "lower self" a representation of, instead of a mask for, our Higher Nature—that is, the Soul. As Personal Ideas are killed out, those principles and their uses and adaptations

which we have used in making the personality are turned into perfect tools for the uses of Ourselves. Far from "killing out" the personality, we have *developed* it: all that is best in it we have intensified; all that is out of line with our true purpose as Souls we have gradually turned into line. We have striven to make the personality as good an instrument as a whole for the Soul's use as we know how to make it, and as we work away at the task we find we know more and more and hence can build better. The Path is an *ever-becoming,* but there are stages of development and resting-places and points of assimilation all the way along.

How different we will look to one another, O Companions, when the light of Soul shines through the gateways of the body! How different all life will look to us, as by our own shining we join the Assemblage of the Shining Ones! It is beyond us as to potentiality, even if now beyond us as to condition. If we can see that, we may know *we are on the Way.*

"Upon Nothing Dependeth"

At certain stages of his student life the Disciple often feels that getting away alone somewhere with regularity helps him to keep his psychic balance. Surely it is not a good thing for progress to depend upon *externals* for balance. Thinking so only perpetuates the dependence, and cannot bring that inner strength and perception which is so necessary. That dependence occasions dissatisfaction at the majority of externals, and demands periodical changes, none of which brings anything lasting. From all this a nervous tension is produced which is corrosive and destructive, occupies the mind with one's fancied needs, and reacts injuriously on the body.

True strength lies within and can only be aroused and used by ceasing to think that anything in particular of an external nature is *necessary* for us in the ordinary acceptation of the word. We have our place and our duty to fulfil and perform; externals are our temporary opportunities, and we shall be wise if we use these rightly. Furthermore, we will do well if we take the attitude that "we" are not necessary to others; that if we were gone they would miss us only for a comparatively short time, and that other persons and things would finally fully occupy their attention. Only when we have arrived at that state—the sooner the better—where we stand self-centered in the true sense, and "upon nothing dependeth," can we realize our inner nature, and be of the greatest service in the world of men. All of which means that our tendency is to exaggerate our importance, and that is distinctly separative and obstructive to real knowledge and effectiveness.

WHAT IS EVOLUTION?

THIS is a universe of change; everything in it is in constant transformation. There must, therefore, have been some way by which everything that now is became what it is. For twenty centuries in Europe and America people were taught to believe and to accept, as the child is taught his letters or the multiplication table that the origin from which all this vast heterogeneity has proceeded was a creation out of nothing by an omnipotent personal God. Insensibly to ourselves, when we try to seek the Source from which all that is has proceeded and the processes by which it has come to be what it is, we shall find ourselves saturated with the notion that Spirit is a gigantic being of some kind and that all the vast structure of the universe—this many-storied mansion of the house of life—was a creation out of nothing.

Less than seventy years ago, Charles Darwin published a book, in which he gave the inferences that he had derived from an immense collaboration of facts, or the ascertained phenomena of physical nature, entitled "The Origin of Species by Natural Selection." This work did not claim to upset completely existing theories of revelation, of an irresponsible God, or a creation out of nothing, but that was the *fact* to the reasoning mind, because, if everything that is comes about by natural selection, there is no room for miracles. The term "Evolution" was speedily applied to the theories of Charles Darwin, and his theory of the origin of species which now exist by natural selection, or the survival of the fittest of former species, was seized upon by men of science and students everywhere. They set to work, first, to verify the facts; second, to test the conclusions of Darwin's logic; third, having verified the facts and finding no fault in his logic, to proceed to speculate beyond the boundaries set by Darwin himself. So now, we have the theory of evolution vaguely and hazily present in the mind of every man, from the ditch-digger to the philosopher, from the boy at school to the savant who has spent his life trying to understand that which lies behind visible nature.

Following this research a curious anomaly showed itself. The orthodox Christian mind which for generation after generation had been saturated with the ideas of a creation out of nothing, of an omnipresent personal God, miracle and revelation, modified the theories of Darwin to the extent of holding that while God created the world in the beginning, he then left it to "hustle" for itself, and in that hustling, "evolution" came into play. Myriads of minds still hold those two bizarre and contradictory notions as to how things have come about.

Looking to the principles of things first, and to their applications second, to the laws and causes of things first, and to the effects pro-

duced second, the Theosophist sees on the one hand that the Christian idea of creation is but a vague, an erroneous, partial perception of the expression or manifestation of the immortal existing in a mortal being; while on the other hand, he sees what the evolutionist can never see because of his mental habitude of naming things and thinking that having named them, he understands them; the Theosophist knows that the theory of evolution is but a partial and erroneous perception of one of the three facets of reincarnation. If a scientific student is asked, "Are you not witness that everything in this universe is in a process of ceaseless transformation?" he will answer, "Yes, indeed; nowhere in nature is there a place where this process of transformation does not go on." And if he is asked, "Can there be transformation without something which is transformed?" he will answer, "Certainly not." "What is it that is thus transformed?" He says, "Matter." We say, "Is transformation temporary or permanent?" He answers, "Transformation is a mortal process; everything that is has a beginning, and a birth, and a life, and a death, and a dissolution, only to enter immediately upon dissolution into those primal elements into a new combination, another body." We say, "My friend, that is the doctrine of Reincarnation applied to matter."

There could not be evolution, even physical evolution—the evolution of form—unless three things were there present. First, must be present that substance, whatever it may be, which is capable of being transformed; secondly, there must be the orderly mode by which all transformations in that substance take place. Call that law. Thirdly, there must be the process of the transformation. On considering these three elements, the substance, the law and the transformation, it will be seen that one is perishable; one has both a mortal and an immortal existence, law; but the third, that which produces the transformation, is omnipresent, eternal, universal, never could have been created, never can be annihilated. There are the three fundamental propositions of all existence expressed in terms of science, and there does not live the man whose experience will bring one jot or tittle of evidence to oppose those three facts. But no scientist can say what "matter" is, what "law" is; he can only declare that law is a force or a something which sets limits to force in connection with matter; that when there is no action, there is no law; the moment there is action there is something which sets limits to the action. Thus, force, matter, and law in the nomenclature of the scientist are the basic trinity whose extensions, ramifications and modifications have produced everything that is, from a sun to a grain of sand; from a daisy on the hillside to the mountain; a man, a God, what not. The scientist does not grasp that since these three—force, matter, law—are never found dissociated, there must be something which lies behind all three of them.

The religionist on his side sees something that the scientist does not see: he sees that matter does not move itself; he sees that law is not a thing in itself, and that every manifestation of law gives the clear index of an omnipresent, perceiving intelligence, everywhere active only in the sense that action being inaugurated, transformation being set up, law, the omnipresent intelligence, sets limits to the formative hand of Nature. Now, the only intelligence he knows of is the intelligence of a being, and since he sees that the intelligence, say, of a black beetle infinitely transcends in range and depth and volitional aspects the intelligence, if there be such, in the chemical elements, and since he sees that the intelligence of man infinitely transcends the intelligence of a black bettle, he infers that there must be somewhere outside the cosmos, beyond nature, a supernal being who is able to exercise functions, attributes, and powers that are as much beyond man's, as man's are beyond a black beetle's; and thence he casts a gigantic caricature of himself upon the fields of infinitude and names that, God.

Theosophy shows that the visible and the invisible are needed to make up the universe: that there never could have been a beginning to anything that now is, nor ever can there be an ending in the sense of annihilation of that which now is; that we need to probe deeper than our Western theory of evolution if we are to get at the invisible manipulation of Nature which goes on before our eyes in all its departments. Behind visible Nature there is an invisible, indwelling, energizing Nature, the exact model of visible Nature in all its aspects, and we may name that invisible, indwelling, prototypal, model Nature, archetypal Nature, Mind, or Soul. What is the evidence? The evidence is that no being performs any action, no action goes on in Nature, unless it is preceded and accompanied by a mental change of some kind—feeling, will, volition, thought, selective affinity—call it what you please. The fact is that every objective change is preceded by a subjective change. Then we see that invisible Nature, Mind, and visible Nature, Matter, are but the obverse and reverse of the same coin; but the two aspects, the two poles of one and the same thing; or, to put it another way, Soul is one pole and Matter the opposite.

Now, when we speak of Matter, the objective universe, and of Soul, the subjective universe, we are in fact speaking of two polar antitheses, the two opposed aspects of one and the same thing. What is that thing? Spirit, alone eternal and supreme of which Soul, and Nature objective, are but the presentments. What is necessary for a man in order to have cognizance of objective Nature? The eye of sense. The rudiments of sense are in the chemical elements the same as in the higher kingdoms, expanding in the same way as the mind or anything else, by experience, contact, change and interchange, by the flux and reflux of all Nature,

until at last we have the borderline between the mineral, the composite types of the elements; we have the borderline between the mineral kingdom and the vegetable kingdom, and we find organisms that can scarcely be distinguished from absolutely pure chemical stuff. The amoeba, as an example, exhibits the power of choice when it shows a preference for one kind of food over another kind; and so on up until we have in the animal kingdom the full flower of sense perception, really sense perception of the one Spirit. While in the animal kingdom sense perception is uppermost, in man there is, in addition, reason.

Our greatest scientists, our greatest religious minds perceive that within the sphere of the eye of reason things happen all the time the source of which cannot be found by reason, nor by the senses; but when there comes amongst us a being of a higher order than man, he shows us that though with the eye of reason we can perceive that which the animal cannot perceive with the eye of sense, yet there are factors missing; there are results constantly accruing the causes of which do not lie within the area of the eye of reason. To understand these causes, man does not throw away his senses; he keeps them, but cultivates his reason. Such beings, these elder brothers of ourselves, these Masters, Adepts, of whom Krishna was one and Jesus another—and certainly of that order of beings H.P.B. was a representative—come amongst us and show us the source of those things which come within the area of our reasoning consciousness. They tell us that the kingdoms below man depend upon the eye of sense which represents their acquired experience of nature and of nature's God; that all the lower kingdoms see of nature is what can be reduced to terms of sense. Man sees more in nature and acts in a far wider area and therefore makes more Karma for himself and for the kingdoms below man. Man has the animal's eye of sense and also the eye of reason, but needs, in addition, the use of the third eye, the eye of Spirit. The eye of Spirit is opened in one way, only—by cultivating the virtues. It cannot be opened by great knowledge, but many a simple and humble man who loved his neighbor as himself, who trusted the unknown justice, the unknown mercy of an unknown God, and dealt by others as he would have that God deal by him, has found out what is meant by "the third eye." He saw all that the man with the eye of sense can see; he saw all that the man with the eye of reason can see; he saw something more.

What prevents the inlet of the light of Spirit? The lack of the third eye, which is a tranquil moral nature; a recognition of universal law; a recognition that each being has become what he is by his own actions, under law, through endless aeons, and as the result of those actions he has gained such an amount of experience,

such an amount of intelligence, as makes him whatever kind of a being he may be.

What we need to do is to cease our disputations as our quibblings upon words and use the eye of sense in the field of physical evolution, the eye of reason in the field of mental evolution; but in the eternal field of which these are but the bud, the flower, and not the harvest, use the eye of the Soul, opened only by the life of the virtues. When a man so does, this becomes an immortal universe instead of a mortal universe. The important thing to grasp is that the pathway lies open to every human being, for evolution carried to its maximum is the return of all souls to the consciousness of the Supreme Spirit.

A SIMPLE LETTER

Dear Companions,—

While situations are not always agreeable, or what we would choose, yet they are the very apparatus by means of which we learn discrimination; you know that. Seeming misfortunes turn into blessings if taken right; this must be true if the purpose of life is to learn. Everything that comes is a part of life, and when it comes to us it is part of *our* life, so all must be right for us if our object is to learn. If people could only look at it in that way, they would learn more, get through with less friction, be happier, and, in reality, have fewer difficulties to surmount; the necessity for learning ceasing, no means are drawn to us for that purpose. It is Karma, all of it, and as students, we should realize and benefit by the knowledge. But it takes time for most to do so, and opportunities are lost and energy uselessly expended in the meantime. Our work is with ourselves, however, and we can only do what we can for others, giving them such opportunities as are beyond us to take; then they must choose. W.Q.J. said there are two things needed—to hold on firmly, and to have perfect confidence. I think therein lies the door to a safe refuge. (He used the words "hold on grimly"; these are more expressive of determination.)

It is true that when we are relying on other things, we are not relying on the Law. Yes, it looks a good deal darker than it really is. We have to grow accustomed to another kind of light, and we will then see as plainly, or more so, than before. The very sacrifices made to relieve the trials of others are also tests for ourselves, and means of growth,—growth coming from the sacrifice of the lower to the higher in every way, as well as on every plane of being. It is spiritual fire that burns out all the dross. At no time is it easy, but it is *sure,* and the refining goes on; while if it is necessary to go down it will be with our flags flying, fighting to the very last. That is the worst that could happen, and even that is not very bad

for us; though others might suffer because of our removal to another field. We may now regret the possibility but then we would not because no more could be done.

Also your thought that we are not deserted must be right. Too often we think all depends upon *our* effort and continuance, yet we must know that all these things are provided for, and there are always those who are near us, who see and know, and will never fail us, even though we have to go through the gates of death to get a wider vision and understanding. All the trial and training tend to pull us out of one place in order that we may lay hold of another and better one, when we determine to "suffer or enjoy whatever the Higher Self has in store for one by way of discipline and experience." It is the Higher Self that pulls us into places and conditions that the personality would run in affright from, if it alone were acting. It shrinks from the unknown like the steed, but the rider by spur, bridle and encouragement makes it carry him where he desires to go, for he knows where food, shelter, and rest await both.

In this work natures are intensified; good and bad come to the surface, but the cleaning up process is gradual. Each must do his own work of elimination where such is seen to be needed; it is a process of purpose and discrimination, and events bring us opportunities. Wise are those who take advantage of opportunities and examine motives in the handling of events.

The Law works in strange ways at times; it is never idle and it makes no mistakes. Let us rely on IT for there is nothing else on which we may. If I were utterly worthless, your love and faith and courage would bring results to you just the same, and your sacrifice to an ideal bring out in you all that the ideal holds. And when it is Truth itself we seek and serve, nothing can dismay us or turn us aside. It is much to have gained this understanding—worth its cost ten thousand times.

Self-Deception

The greatest thing most students have to guard against is self-deception. The versatility of lower Manas in this direction is beyond characterization. So we have to watch to see whether our ostensible motives are not cloaks for other *underlying* ones. While doing this, we should be serious *but cheerful*—not taking "ourselves" too seriously, but *the task itself* as seriously as we can. By this course we will gain insight and strength, if we never despair, never doubt—and keep quiet, thoughtful and persistent, as well as cheerful, through it all. Nothing is as bad as we think it is, nor will anything ever be so.

INITIATES AND INITIATION*

VIII.

"IN ANCIENT INDIA the mystery of the triad, known but to the initiates, could not, under the penalty of death, be revealed to the vulgar," says Vrihasapati. Neither could it in the ancient Grecian and Samothracian Mysteries. *Nor can it be now.* It is in the hands of the adepts, and must remain a mystery to the world so long as the materialistic savant regards it as an undemonstrated fallacy, an insane hallucination, and the dogmatic theologian a snare of the Evil One.

Subjective communication with the human, god-like spirits of those who have preceded us to the silent land of bliss is in India divided into three categories. Under the spiritual training of a guru or sannyasi, the vatou (disciple or neophyte) begins to *feel* them. Were he not under the immediate guidance of an adept, he would be controlled by the invisibles, and utterly at their mercy, for among these subjective influences he is unable to discern the good from the bad. Happy the sensitive who is sure of the purity of his spiritual atmosphere!

To this subjective consciousness, which is the *first* degree, is, after a time, added that of clairaudience. This is the *second* degree or stage of development. The sensitive—when not naturally made so by psychological training—now audibly hears, but is still unable to discern; and is incapable of verifying his impressions, and one who is unprotected the tricky powers of the air but too often delude with semblances of voices and speech. But the guru's influence is there; it is the most powerful shield against the intrusion of the *bhutna* into the atmosphere of the vatou, consecrated to the pure, human, and celestial Pitris.

The *third* degree is that when the fakir or any other candidate both feels, hears, and sees; and when he can at will produce the *reflections* of the Pitris on the mirror of astral light. All depends on his psychological and mesmeric powers, which are always proportionate to the intensity of his *will.* But the fakir will never control the Akasa, the spiritual life-principle, the omnipotent agent of every phenomenon, in the same degree as an adept of the third and highest initiation. And the phenomena produced by the will of the latter do not generally run the market-places for the satisfaction of open-mouthed investigators.

To disbelieve that there exist in man certain arcane powers, which, by psychological study he can develop in himself to the highest degree, become a hierophant and then impart to others under

*Collated from *Isis Unveiled* and *The Secret Doctrine.*

the same conditions of earthly discipline, is to cast an imputation of falsehood and lunacy upon a number of the best, purest, and most learned men of antiquity and of the middle ages. What the hierophant was allowed to see at the last hour is hardly hinted at by them. And yet Pythagoras, Plato, Plotinus, Iamblichus, Proclus, and many others knew and affirmed their reality.

Whether in the "inner temple," or through the study of theurgy carried on privately, or by the sole exertion of a whole life of spiritual labor, they all obtained the practical proof of such divine possibilities for man fighting his battle with life on earth to win a life in the eternity. What the last *epopteia* was is alluded to by Plato in *Phaedrus* (64): " . . . being initiated into those *Mysteries,* which it is lawful to call the most blessed of all mysteries . . . we were freed from the molestation of evils which otherwise await us in a future period of time. Likewise, in consequence of this divine *initiation,* we became *spectators* of entire, simple, immovable, and *blessed visions,* resident in a pure light." This sentence shows that they saw *visions,* gods, spirits. As Taylor correctly observes, from all such passages in the works of the initiate it may be inferred, "that the most sublime part of the *epopteia* . . . consisted in beholding the gods themselves invested with a resplendent light," or highest planetary spirits. The statement of Proclus upon this subject is unequivocal: "In all the initiations and mysteries the gods exhibit many forms of themselves, and appear in *a variety of shapes,* and sometimes, indeed, a formless light of themselves is held forth to the view; sometimes this light is according *to a human form,* and sometimes it proceeds into a different shape."

"Whatever is *on earth is the resemblance and* SHADOW *of something that is in the sphere,* while that resplendent thing (the prototype of the soul-spirit) remaineth in *unchangeable* condition it is well also with its shadow. But when the *resplendent one* removeth far from its shadow, life removeth from the latter to a distance. And yet, that very light is the shadow of something more resplendent than itself." Thus speaks *Desatir,* the Persian *Book of Shet,* (Verses 33-41) thereby showing its identity of esoteric doctrines with those of the Greek philosophers.

The second statement of Plato confirms our belief that the Mysteries of the ancients were identical with the Initiations, as practiced now among the Buddhists and Hindu adepts. The highest visions, the most *truthful,* are produced, not through *natural* ecstatics or "mediums," as it is sometimes erroneously asserted, but through a regular discipline of gradual initiations and development of psychical powers. The Mystae were brought into a close union with those whom Proclus calls "mystical natures," "resplendent gods," because, as Plato says, "we were ourselves pure and immac-

ulate, being liberated from this *surrounding vestment,* which w denominate body, and to which we are now bound like an oyste to its shell."

So the doctrine of planetary and terrestrial Pitris was revealed *entirely* in ancient India, as well as now, only at the last momen of initiation, and to the adepts of superior degrees. Many ar the fakirs who, though pure, and honest, and self-devoted, have ye never seen the astral form of a purely *human pitar* (an ancestor or father), otherwise than at the solemn moment of their first and last initiation. It is in the presence of his instructor, the guru, and just before the *vatou*-fakir is dispatched into the world of the living, with his seven-knotted bamboo wand for all protection, that he is suddenly placed face to face with the unknown PRESENCE. He sees it, and falls prostrate at the feet of the evanescent form, but is not entrusted with the great secret of its evocation, for it is the supreme mystery of the holy syllable. The AUM contains the evocation of the Vedic triad, the *Trimurti* Brahma, Vishnu, Siva, say the Orientalists; it contains the evocation of *something more real and objective than this triune abstraction*—we say, respectfully contradicting the eminent scientists. It is the trinity of man himself, on his way to become immortal through the solemn union of his inner triune SELF—the exterior gross body, the husk, not even being taken in consideration in this human trinity. It is when this trinity, in anticipation of the final triumphant reunion beyond the gates of corporeal death became for a few seconds a UNITY, that the candidate is allowed, at the moment of initiation, to behold his future self. Thus we read in the Persian *Desatir* of the "Resplendent one;" in the Greek philospher-initiates, of the Augoeides —the self-shining "blessed vision resident in the pure light;" in Porphyry, that Plotinus was united to his "god" six times during his life-time; and so on.

That Moses was considered the transmigration of Abel and Seth does not imply that the kabalists—those who were *initiated* at least—believed that the identical spirit of either of Adam's sons reappeared under the corporeal form of Moses. It only shows what was the mode of expression they used when hinting at one of the profoundest mysteries of the Oriental Gnosis, one of the most majestic articles of faith of the Secret Wisdom. It was purposely veiled so as to half conceal and half reveal the truth. It implied that Moses, like certain other god-like men, was believed to have reached the highest of all states on earth:—the rarest of all psychological phenomena, the perfect union of the immortal spirit with the terrestrial *duad* had occurred. The trinity was complete. A *god* was incarnate. But how rare such incarnations!

That expression, "Ye are gods," which, to our biblical students,

is a mere abstraction, has for the kabalists a vital significance. Each immortal spirit that sheds its radiance upon a human being is a god—the Microcosmos of the Macrocosmos, part and parcel of the Unknown God, the First Cause of which it is a direct emanation. It is possessed of all the attributes of its parent source. Among these attributes are omniscience and omnipotence. Endowed with these, but yet unable to fully manifest them while in the body, during which time they are obscured, veiled, limited by the capabilities of physical nature, the thus divinely-inhabited man may tower far above his kind, evince a god-like wisdom, and display deific powers; for while the rest of mortals around him are but *overshadowed* by their divine SELF, with every chance given to them to become immortal hereafter, but no other security than their personal efforts to win the kingdom of heaven, the so chosen man has already become an immortal while yet on earth. His prize is secured. Henceforth he will live forever in eternal life. Not only he may have "dominion" over all the works of creation by employing the "excellence" of the NAME (the ineffable one) but be higher in this life, not, as Paul is made to say, "a little lower than the angels." (This contradiction, which is attributed to Paul in Hebrews, by making him say of Jesus in chapter i, 4: "Being made *so much better* than the angels," and then immediately stating in chapter ii, 9: "But we see Jesus who was made a *little lower* than the angels," shows how unscrupulously the writings of the apostles, if they ever wrote any, were tampered with.)

The ancients never entertained the sacreligious thought that such perfected entities were incarnations of the One Supreme and for ever invisible God. No such profanation of the awful Majesty entered into their conceptions. Moses and his antitypes and types were to them but complete men, gods on earth, for their *gods* (divine spirits) had entered into their hallowed tabernacles, the purified physical bodies. The disembodied spirits of the heroes and sages were termed gods by the ancients. Hence, the accusation of polytheism and idolatry on the part of those who were the first to anthropomorphize the holiest and purest abstractions of their forefathers.

From the very day when the first mystic found the means of communication between this world and the worlds of the invisible host, between the sphere of matter and that of pure spirit, he concluded that to abandon this mysterious science to the profanation of the rabble was to lose it. An abuse of it might lead mankind to speedy destruction; it was like surrounding a group of children with explosive batteries, and furnishing them with matches. The first self-made adept initiated but a select few, and kept silence with the multitudes. He recognized his God and felt the great Being

within himself. The "Atman," the Self, the mighty Lord and Protector, once that man knew him as the *"I am,"* the *"Ego Sum,"* the *"Ahmi,"* showed his full power to him who could recognize the *"still small voice."*

This "Self," which the Greek philosophers called *Augoeides,* the "Shining One," is impressively and beautifully described in Max Müller's "Veda." Showing the "Veda" to be the first book of the Aryan nations, the professor adds that "we have in it a period of the intellectual life of man to which there is no parallel in any other part of the world. In the hymns of the 'Veda' we see man left to himself to solve the riddle of this world. . . . He invokes the gods around him, he praises, he worships them. But still with all these gods . . . beneath him, and above him, the early poet seems ill at rest within himself. There, too, in his own breast, he has discovered a power that is never mute when he prays, never absent when he fears and trembles. It seems to inspire his prayers, and yet to listen to them; it seems to live in him, and yet to support him and all around him. The only name he can find for this mysterious power is 'Brahman;' for *brahman* means originally force, will, wish, and the propulsive power of creation. But this impersonal brahman, too, as soon as it is named, grows into something strange and divine. It ends by being one of many gods, one of the great triad, worshipped to the present day. And still the thought within him has no name; that power which is nothing but itself, which supports the gods, the heavens, and every living being, floats before his mind, conceived but not expressed. At last he calls it 'Atman,' for Atman, originally breath or spirit, comes to mean Self, and Self alone; *Self,* whether divine or human; Self, whether creating or suffering; Self, whether one or all; but always Self, independent and free. 'Who has seen the first-born,' says the poet, when he who had no bones (*i. e.,* form) bore him that had bones? Where was the life, the blood, the Self of the world? Who went to ask this from any who knew it?" ("Rig-Veda," i., 164, 4.) This idea of a divine Self, once expressed, everything else must acknowledge its supremacy; *"Self* is the Lord of all things, Self is the King of all things. As all the spokes of a wheel are contained in the nave and the circumference, all things are contained in this Self; all Selves are contained in this Self. Brahman itself is but Self." (Ibid., p. 478; "Khandogya-upanishad," viii, 3, 3, 4); "Chips from a German Workshop," Vol. 1., p. 69.

From the days of the primitive man described by the first Vedic poet, down to our modern age, there has not been a philosopher worthy of that name who did not carry in the silent sanctuary of his heart the grand and mysterious truth. If initiated, he learnt it as a sacred science; if otherwise, then, like Socrates repeating

to himself, as well as to his fellow-men, the noble injunction, "O man, know thyself," he succeeded in recognizing his God within himself.

The Adepts have each their Dhyani-Buddha, their elder "Twin-Soul," and they know it, calling it the "Father-Soul," and "Father-Fire." It is only at the last and supreme initiation, however, when placed face to face with the bright "Image" that they learn to recognize it. How much did Bulwer Lytton know of this mystic fact, when describing, in one of his highest inspirational moods, Zanoni face to face with his Augoeides?

Observation, and what would now be termed "remarkable coincidences," added to revelation during the "sacred sleep" of the neophyte, disclosed the dreadful truth. In India, this sublime lethargy is called "the sacred sleep of . . . ." It is an oblivion into which the subject is thrown by certain magical processes, supplemented by draughts of the juice of the soma. The body of the sleeper remains for several days in a condition resembling death, and by the power of the adept is purified of its earthliness and made fit to become the temporary receptacle of the brightness of the immortal Augoeides. In this state the torpid body is made to reflect the glory of the upper spheres, as a burnished mirror does the rays of the sun. The sleeper takes no note of the lapse of time, but upon awakening, after four or five days of trance, imagines he has slept but a few moments. What his lips utter he will never know, but as it is the spirit which directs them they can pronounce nothing but divine truth. For the time being the poor helpless clod is made the shrine of the sacred presence, and converted into an oracle a thousand times more infallible than the asphyxiated Pythoness of Delphi; and, unlike her mantic frenzy, which was exhibited before the multitude, this holy sleep is witnessed only within the sacred precinct by those few of the adepts who are worthy to stand in the presence of the ADONAI.

The invocation of his own Augoeides, by the purified adept, is described in words of unparalleled beauty by Bulwer-Lytton in *Zanoni,* and there he gives us to understand that the slightest touch of mortal passion unfits the hierophant to hold communion with his spotless soul. Not only are there few who can successfully perform the ceremony, but even these rarely resort to it except for the instruction of some neophytes, and to obtain knowledge of the most solemn importance.

And yet how little is the knowledge treasured up by these hierophants understood or appreciated by the general public! . . . And how they are ridiculed by every Houndsditch commercial traveller who wanders through India in pursuit of "orders" and writes to the *Times,* and misrepresented by every nimble-fingered trickster

who pretends to show by legerdemain, to the gaping crowd, the feats of true Oriental magicians!

In a manuscript of the first century, a combination of the Demotic and Greek texts, and most probably one of the few which miraculously escaped the Christian vandalism of the second and third centuries, when all such precious manuscripts were burned as magical, we find occurring in several places a phrase, which, perhaps, may throw some light upon the question of the word PTR. One of the principal heroes of the manuscript, who is constantly referred to as "the Judean Illuminator" or Initiate, is made to communicate with his *Patar;* the latter being written in Chaldaic characters. Once the latter word is coupled with the name *Shimeon.* Several times the "Illuminator," who rarely breaks his contemplative solitude, is shown inhabiting a cave, and teaching the multitudes of eager scholars standing outside, not orally, but through this *Patar.* The latter receives the words of wisdom by applying his ear to a circular hole in a partition which conceals the teacher from the listeners, and then conveys them, with explanations and glossaries, to the crowd. This, with a slight change, was the method used by Pythagoras, who, as we know, never allowed his neophytes to see him during the years of probation, but instructed them from behind a curtain in his cave.

When the soul of the invocator has reached the *Sayadyam,* or perfect identity of essence with the Universal Soul, when matter is utterly conquered, then the adept can freely enter into daily and hourly communion with those, who though unburdened with their corporeal forms, are still themselves progressing through the endless series of transformations included in the gradual approach to the Paramatma, or the grand Universal Soul.

We recall the words of Plato, given elsewhere, which show that before an initiate could see the gods in their purest light, he had to become *liberated* from his body; *i. e.,* to separate his astral soul from it. Apuleius also describes his initiation into the Mysteries in the same way: "I approached the confines of death; and, having trodden on the threshold of Proserpina, returned, having been carried through all the elements. In the depths of midnight I saw the sun glittering with a splendid light, together with *the infernal and supernal gods,* and to these divinities approaching, I paid the tribute of devout adoration."

Seers, righteous men, who had attained to the highest science of the inner man and the knowledge of truth, have, like Marcus Antoninus, received instructions "from the gods," in sleep and otherwise. Helped by the purer spirits, those that dwell in "regions of eternal bliss," they have watched . . . . . and warned mankind repeatedly. Skepticism may sneer: *faith,* based on *knowledge* and spiritual science, believes and affirms.

(To be continued)

EACH MEMBER A CENTRE

SOME years ago one of those Masters in whom so many of our members believe directed H. P. B. to write a letter for him to a certain body of Theosophists. In this he said that each member could become, in his own town or city, if earnest, sincere and unselfish, an active centre from which would radiate unseen powerful forces able to influence men and women in the vicinity for good; and that soon enquirers would appear, a Branch in time be organized, and thus the whole neighborhood would receive benefit. This seems just and reasonable in addition to its being stated by such high authority. Members ought to consider and think over it so that action may follow.

Too many who think themselves theosophically alone in their own town, have folded their hands and shut up their minds, saying to themselves that they could do nothing, that no one was near who could possibly care for Theosophy, and that that particular town was the "most difficult for the work."

The great mistake in these cases is forgetting the law indicated in what H. P. B. wrote. It is one that every member ought to know—that the mind of man is capable of bringing about results through means of other minds about him. If we sit and think that nothing can be done, then our subtle mind meets other minds within the radius of our sphere—not small—and shouts into them: "Nothing can be done." Of course then nothing is done. But if unselfishly and earnestly we think *Theosophy,* and desire that others should, like us, be benefited by it, then to the minds we meet in stray moments of the day and in many hours of the night we cry "Theosophy," and "Help and hope for thee." The result must be an awakening of interest upon the slightest provocative occasion.

Such an inner attitude, added to every sort of attempt at promulgation, will disclose many unsuspected persons who are thinking along this very line. Thus will the opportunity of the hour be taken advantage of.

Our last Convention marked an era: the dying away of strife and opening of greater chances, the enlargement and extension of inquiry and interest on the part of the great public. This is a very great opportunity. Branches and members alike ought to rise to meet and use all that this will afford. Remember that we are not fighting for any form of organization, nor for badges, nor for petty personal ends, but for Theosophy; for the benefit, the advantage and the good of our fellow-men. As was said not long ago, those of us who follow after and worship a mere organization are making fetishes and worshipping a shell. Unselfishness is the real key note.

Those of us who still, after years and after much instruction, are seeking and wishing for personal progress or preferment in the occult side of life, are destroying that quality referred to—of being a living, breathing centre of light and hope for others. And the self-seekers thus also lessen their possible chances in the next life here.

Close up the ranks! Each member a centre; each Branch a centre; the whole a vast, whirling centre of light and force and energy for the benefit of the nation and of the race.

WILLIAM Q. JUDGE.

A DEFINITION OF KARMA

Law, eternal, immutable, ever-active, is in fact the only aspect of the One Life which presents to us clearly, because undeniably, the idea of an intelligence not limited to a mind nor any number of minds; which presents to us the idea of Deity not limited to any body, nor to any number of bodies; which gives to us our first intelligent comprehension of what is meant by omnipresent Spirit. We cannot imagine a time when there was no law, or a time to come when there will be none, or a spot in space exempt from law. But because we are saturated with the supernaturalism of revealed religion and the materialism of modern science, it is difficult for us to dissociate ourselves from the idea of law as being something *outside* this One Life, as being unintelligent, and as having an independent existence. Therefore the teachings of Theosophy have imparted to the West the word *Karma.* Within its comprehensive definition is included every operation in Nature; it means the subjective side of the objective expression of the omnipresent Spirit; Karma, when interpreted in our English word, law, means nothing less than the action of Spirit, and that action is always in the nature of a reaction. There is a difference between the universal and the particular; between Spirit or the One Life, and any being. A being has position in space and is a power of choice himself, whether that being is a Christ or a chemical element, for even the chemical elements show power of selection since they accept some affinities offered and reject others. So on up the ladder, as the order of being rises, the volitional range constantly increases. Being, then, is a focus of action within the boundless sphere of Spirit; and when any being of any grade acts, his action is incessantly upon the whole of Spirit, and it is Spirit which furnishes the reaction, bringing the reaction to the individual being wherein arose the action. So the saying is that there is no Karma,—that is, there is no operation in Nature —unless there is a being to make it; then, the One Life, The One, of which he is but a number, gives the reaction and he feels the effect of his own action.

MEDIUMSHIP

THERE is no more misunderstood or misapplied word than "Medium." Having been appropriated by the Spiritist, it is, as a natural result, to-day supposed to mean just what he makes it mean.

Men take a word, saddle it with a meaning, ride it rough shod on a full gallop over and into everything until other men shrink in terror from it; or else he stands and curses it for a vile and useless thing. Those who have given the word its present meaning, ascribing all things to the work of disembodied spirits, have made the Medium what he is, and taking to their bosoms the Frankenstein whom they have raised—hug him close, whether he be angel or devil. So long as the Medium gives forth the utterances of *"Spirits"* it matters not at all whether they are the words of divine truth, pure lies, or the thoughts of the Medium; without the slightest true effort to discover the source, all is accepted and claimed for Spirits. This and some other modes of proceeding have discouraged many intelligent students from researches touching Mediumship, and caused all men, outside of a limited number, to distrust or fear the name.

Nevertheless Mediumship does exist, no matter how much it may be reviled or we be prejudiced against it. But Mediumship does not consist wholly in reality of so called communications from dead men, or the alleged materialization of Spirit forms through whose veins the red blood of Nature courses, and whose breaths frequently bear suspicious odor of onions. While there is not one of the phases of Spiritism which is not founded upon a truth, yet these demonstrations almost generally are the results of unscrupulous persons seeking gain or self. A Medium gaining a little knowledge of some unfamiliar occult law, takes it for granted that all is learned, calls it a spirit, and immediately applies it to his own purposes. Finding he can go only a certain length with it, instead of seeking further knowledge, he strains and improvises upon it, to gain his ends or the gold he covets. We do not say they are not Mediums, for they are. All the charlatans and pretenders who cling to the skirts of Spiritism also. They are Mediums for the lower passions and elementals. The error of Spiritists lies in the fact that they ascribe *all* things to Spirits. Clairaudience, Clairvoyance, Psychometry, Hypnotism, etc., are all claimed as the work of a Spirit or Control.

All men are Mediums or Sensitives, and to what extent they little know. We do not claim that all men are Mediums for Spirits of dead men, or that they are all instruments for the most exalted Intelligences, but they are Mediums for Elementals—the embodied,

the disembodied, for those who never have or may never be em bodied—for all that the Astral holds, and sometimes for tha which is beyond the Astral. They are Mediums for their owr Inner and Higher selves or those of other men, and frequentl failing to recognize them, they call them "Spirits."

The Psychometrist is a Medium or Sensitive, but he is such for the manifestation of the souls of things. The Hypnotic also but he is for the manifestation of his own and the latent powers of other mortals. The Clairvoyant sees that which is recorded on the Astral.

The Clairaudient may hear the voices of Spirits, he may quite as easily hear the thought, but unspoken words, of other living men, the voices of forces or that of his own unrecognized Inner or Higher Self.

Upon the Astral Light all things are recorded; the knowledge of ages, the acts of all time, the forms of all who have died and all who live, the thoughts of all who have ever existed or do exist are photographed upon it. It has been and is being daily admitted more freely by wise men, that there are other forces and powers in Nature of which we, largely, have little knowledge. The souls of animate and inanimate things, the lights, colors and auras of non-luminous bodies, the powers of and forces exerted by immovable or quiescent things, and the effects of all these upon the human organism, are realized only to a slight extent by the enlightened and unprejudiced scientist, and fully known only to the *true* occult student.

Thought passes to and fro from man to man. At a higher level it does the same from higher intelligences to man, and all in a sphere beyond the material. Men, from different causes, rising to different levels above their ordinary outer selves, come into the Astral where all is spread out before them. They see and read only that for which they are fitted, and comprehend only that for which they are prepared. Through conscious or unconscious exaltation they rise into or come in contact with some current of thought or unspoken word which enters their brains by divers roads. Comprehended partly perhaps, but being entirely foreign to their normal personal manner of thinking—knowing they have heard a voice—it is ascribed to a Spirit, although in fact it may be the thought of a living man they hear, feel, see or are repeating. All men who by effort, training, or supersensitive personality, lift themselves consciously or are lifted unconsciously above the material, and secure the wisdom knowledge and inspiration of other planes, are mediumistic.

Every student who has sought the Occult and attained his object has been a Medium, from Buddha, Pythagoras, Zoroaster,

Apollonius, Plato, Jesus, Boehme, down to those of later times or of to-day.

The Adept as well as the Chela, the Initiate as well as the Neophyte, the Master as well as the Student. The Chela is but the Medium for his own latent possibilities—his Master and Nature's laws. The Neophyte likewise, for all by a striving for a high ideal, seek to place themselves upon a plane where Occult laws may make themselves visible or intelligible through their agency, and the silent voices of the Great Unseen become audible, be they individualized or diffused through all space as forces are. All things speak and convey a meaning, nothing is silent—all things speak from the monad, through all nature, forces, spheres, and space to the Omniscient silence—the ever living Word, the voice of the All Wise, and all men hear or feel some of these in some way and are Mediums for them.

Forces there are which wait but the will or desire of souls to spring into a certain degree of human intelligence, and make themselves heard to and through the one who has brought them into Material life.

Man's body is but a Medium. If it be not for his own Inner and Higher Self, then it is for those of other men; for we express the thoughts and acts of others quite as often as our own.

There has never been a wise or good word spoken, a note of true music sounded, a line of true poetry penned, a harmonious blending of color painted that was not the result of Mediumship. There never was an occult law explained, a divine mystery revealed through men, chela, student, Adept or Master, that was not the result of Mediumship.

The Master is higher than the chela who is his Medium. There is something higher than the Master, and he is Its Medium; looked at in its true light Mediumship is one of the wonders of the Creator. He who possesses most of this gift, realizing what it is and knowing how to wisely use it, may feel himself supremely blest. The Mystic and true Theosophist realizing what a Medium really is, may well hesitate before he joins with those who cast aside divine wisdom because it has come through an instrument declared in horror by some to be Mediumistic. —THE PATH.

ON THE LOOKOUT

Mental Duplications

There are at present four examples of a psychological phenomenon whic has excited considerable interest among scientists; the ability, while maintai ing a normal state of consciousness, to carry on multiplex and difficult ment operations.

There are two stage performers in America and two girls in Germar capable of feats in this line almost incomprehensible to the normal intellec

Scientists are puzzled as to whether this is due to extraordinarily rapi integration of successive mental actions, or to parallel mental operations.

In reality, it is an extension and intensification of the action done by man who reads a paper and drinks a cup of coffee simultaneously; it is du to the nature of the human mind and body as a hierarchy of graded intell gences acting more or less as a unit under the dominance of a certain cla thereof of greater coherence, experience, and intelligence than any of the res

Incidentally, it never occurs to scientists that the only possible explanatio of the movement of matter by thought, as in human muscular action, is b a *receiving* intelligence as well as a transmitting one.

Perhaps the acceptance of such a doctrine would involve too much; would, for instance, involve an inherent consciousness in matter, or an intell gence in control of matter, but not subject to it, in the case of every atom Both ideas being equally unwelcome, but inescapable as the consequences o any discussion, said discussion is carefully tabooed.

Also, an observation of the fact that every atom has an inveterate ten dency, not only toward conscious communication with others, but towar *unified* action, would throw too much light on the futures of the human unit whose course is diametrically the opposite.

Moreover, the view of the *education* by man of every atom with which h comes into contact, opens too wide a view of consequences with regard t nature as a whole, to be acceptable to men with the motives prevailing today

Belated Justice

Certain remarks anent the Chinese appear in the Cornell Universit *Journal of Heredity* which should be carefully—very carefully—noted by ou arrogant missionaries:

> "The retardation of Chinese civilization was not caused by Chinese religior philosophy, habit of thinking or any other attributed agencies, but mainly by geo graphical isolation. During the Han dynasty (85 B.C. to 327 A.D.) the Chinese ha conquered all that was to be conquered, secured all their material desires within th boundaries of their Empire, and, above all, attained higher culture and civilizatio than all of their neighboring states. . . .
>
> "The Chinese are proverbially known as a moral people, so it is rather unnec essary to dwell any longer to prove that they are a superior people morally. Fo forty centuries the Chinese have been followers of their philosophy of peace an industry; they are always practicing and preaching peaceful justice. . . . Thei filial piety, friendship, loyalty, and amiable character are perhaps unsur passed. . . ."

There is much more well worthy of being read. True, there is muc therein with which we cannot agree; the decadence of a people *is* caused b

its "habit of thinking," and the actions flowing therefrom; and there are materialistic interpretations in the article.

But there is a vast contrast between the savage vice and hypocrisy of the Western World, and the gentle and harmless senescence of China; a contrast strongly brought out by the brutal and humiliating demands made by our Government recently upon that of the Chinese, as the result of a killing of an American for which neither the Chinese Government or people were responsible.

How many Chinese have been wantonly murdered in America? But imagine the shout of laughter which would arise should the Chinese present us with a demand for governmental apology, removal of all local officials, and indemnity, as the result of an American murdering a "heathen Chinee"!

The fact is that abstract and true justice is incomprehensible to the Occidental mind.

The article mentioned is a good sign; but would have been better had it come from the pen of a Westerner instead of a Chinese, as it did. Nevertheless, after years of contemptuous and contemptible treatment of the "heathen" Chinese (who originated the Golden Rule), its admission is decidedly welcome; and its testimony in line with the experience of all but one exception—the missionaries.

The Ancient Taint

Close students of the "Secret Doctrine" have no illusions as to the origin of the almost universal blood taint of the race, its infinite ramifications, or the impossibility of eliminating it except by the eradication of the psychological causes which gave rise to it aeons ago.

"Science," in its everlasting ignorance of causes and devotion to effects, has discovered a new "cure," which may or may not be (apparently) effective in individual cases.

It develops that paresis may be more or less successfully treated by the injection of malaria germs, thus showing, on "immunological" principles, an affinity between these two classes of germs; and it will probably emerge in the course of time that nearly, if not all diseases are offshoots of the scourge which gives rise to paresis.

But we discover the following admission:

> "It is true that patients who have apparently been greatly benefited by the treatment still show a Wassermann blood test for syphilis, but we are coming to learn that the test may result from other conditions, among them malaria."

Now, in view of the fact that the Wassermann test is universally considered a death sentence to the future happiness of an individual, that in many states it is a bar to marriage, and that countless numbers of individuals reacting thereto are voluntarily foregoing marriage, or living in fear and trembling, one would naturally believe that in all humanity and all decency, any arising doubts of the validity of the test would at once be published far and wide.

But what do we find? Merely this casual and perfunctory mention on a back page of a scientific journal read by few laymen. Thanks to the same periodical, we learn that "disinterestedness" is the chief characteristic of "science," to which "disinterestedness" is and will be due all the "benefits" to humanity flowing therefrom.

Not long ago we had Prof. Muensterberg calmly, in the name o "science," reaccepting the long denied human soul, without apology or contri tion, without recognition of, or regret for, the fact that the former denial o it led directly to the great war and to most of the ills to which the presen day body politic is heir.

Likewise we find "science" now accepting as valid the whole progran of "psychic phenomena," from mesmerism to levitation, without apology o regret for the contumely and persecution heaped upon every sponsor thereof past and present, from the lowliest and most corrupt medium up to the Adept H.P.B.

Most truly one is almost forced to the conclusion that "science" is dis interested insofar as concerns common humanitarianism, altruism, or even a plain ordinary sense of honor or fair dealing.

ANIMA MUNDI

A very curious example of the manner in which unprejudiced examina tion of facts, which would lead otherwise to purely Theosophical conclusions can be broken up and confused by preconceived ideas, thereby leading to wonderful contradictions and solutions of continuity in an otherwise true and intuitive structure of thought, is furnished by Professor T. Brailsford Robertson, in an article on "Consciousness and the Sense of Time."

Prof. Robertson calls attention to the fact that the discovery of chemical secretions as the causes of the physical expression of emotion, has helped lead many to the "conclusion" that consciousness is not one of the determinative factors of animal existence. (Another of the countless blunders into which the practice of vivisection has led scientists.)

The whole foundation of all such theories is dissolved at once into nothingness by so simple a question as: "How, for instance, does the sight of food serve to stimulate the salivary glands without the intervention of consciousness?"

As it is hopeless to expect a scientist to recognize this fact, let us pass on to his own disproof of the above cited "conclusion."

> "Now this (conclusion) is a very strange thing, because it is impossible to postulate mechanism without at the same time postulating a percipient consciousness . . . the more perfect our mechanistic interpretation of nature becomes, the more utterly do we rely on the reality and verity of consciousness. . . .
>
> "A great many contemporary biologists, perhaps the majority of them, are either tacitly or confessedly 'monists' of one variety or other. That is, they believe that the universe is one thing, either matter or some other primal entity comprehending consciousness and matter within itself. It is true that pure materialism leaves consciousness unexplained, while it utilizes consciousness to construct its thesis, so that it is logically indefensible."

Prof. Robertson concludes that consciousness, so far from being "evolved," has merely been "intersected" and so made manifest, by the increasing complexity of organisms. This comes very close indeed to the truth; but as the Professor is in ignorance of the only inclusive and fully synthetic science, he naturally fails to avoid the fundamental contradictions which this incomplete, even though correct, view, involves. He rejects materialistic monism, concludes that psychmonism involves equal absurdities, and, somewhat against his will, accepts a rank dualism of mind and matter, even though acknowledging its philosophical difficulties; difficulties which even a little excursion into the deeps of Oriental thought would have shown him to be insurmountable.

Multiplied Problems

Following this course, Prof. Robertson, so far from solving his problem, ends with a dozen others unsolved, which had not appeared at the first; and fails to recognize the fact.

He concludes on good grounds that memory is not always associated with consciousness, as he understands the word. Now, it is true, as he says, that a given consciousness does not always possess its memories in an illuminated condition; nevertheless, as memories never appear save in relation with, and dependent upon consciousness for the establishment of their existence, he has no right to postulate, as he does, that memories are entirely mechanical, and capable of existing independently of consciousness *in toto*. By this hypothesis he brings himself face to face with the quite unnecessary problem of the nexus between consciousness and its mechanisms; a problem which soon vanishes with a little hard study of Theosophy, which shows that all *mechanisms are organizations of consciousnesses.*

Consciousness and Memory

The sinking of memories below the threshhold of consciousness is due, not to their mechanical and *unconscious* nature, but to a temporary disunion between the dominant consciousness of the organism and its subordinates. The basis and nature of memory, analysed to the ultimate, still absolutely necessitates the intervention of *consciousness of some degree.* The scientific horror of recognising this fact and following it up, is one of the most remarkable extant examples of prejudicial prepossession in minds which should be free from it.

The Professor, correctly recognising the incommensurability of consciousness and physical space, and also the relation between time and consciousness, lifts his voice to the stature of an echo of the *Gita.* Consciousness intersects matter along the time-axis, and the intersection is accomplished by an apparatus in the brain which *perceives absolute time.* But, according to the theory of relativity, which he accepts, such an apparatus could not be expressed in terms of matter; and, according to the fundamental principles of philosophy, must be *unchangeable in all its parts.* This removes his "apparatus" at once from any application of his term "cerebral," and from any suspicion of having "parts." Thus the Professor lands himself at once in the fundamental doctrine of Theosophy which calls for a universal, changeless, timeless, all-permeant and indivisible SELF, whose exact manifested characteristic *is* the perception of "absolute time," whose other name is—Karma.

The place of consciousness in the organism, according to Prof. Robertson, is that of a switchman, who, exerting virtually no force, determines the direction and time of discharge of all the vast energies of his yard. Nevertheless a switchman, or any analogue of one, does expend force; *force cannot be modified except by force,* and according to no known law of force can it be otherwise. Therefore the Professor's point-blank statement that his time-machine expends no force, has no sanction in any branch of science, occult or otherwise. Psychic force, which controls the physical, *is* force, though on a different plane and of a different nature; and will be so recognized one day.

Prof. Robertson believes that consciousness merely registers states a conditions, without generating any of the energies thereof: "Thus the bod events are not necessarily disturbed if the registrar of these is absent, as dreamless sleep, or compelled to employ a grossly imperfect apparatus, as the insane."

SCIENTIFIC SYNCRETISM

Immediately after this thesis, Prof. Robertson contradicts his analogy the switchman by the statement that no act, conscious or otherwise, can other than the mechanistically inevitable. Verily, "mechanistic determin tion" is a fetish which has a strangely hypnotic effect on the scientific mi —an effect unexplainable except on the hypothesis of strong karmic taint psychophobia in the scientific mind, and which *should* have no fetters for su as Prof. Robertson.

Prof. Robertson's final words are interesting:

> "I suggest that this hypothesis of 'mechanistic animism' has a special claim consideration because it reconciles our subjective experience with the mechanis generalizations of the physiologist and the idealistic conceptions of reality. Mo over, the difficulty of conceiving the evolution of conscious from nonconscious en ties is not encountered, for consciousness has not been evolved by organic nature it has been discovered."

This is all partially true—and truly partial. And, like most syncre attempts, misses the heart of which "mechanism" and "idealism" are the vei and arteries.

The whole difficulty would vanish at once upon the postulation of a un versal Consciousness permeating every particle of the Universe, but limit in its possibilities of manifestation by the development of its self-creat mechanisms.

As the theory stands, there is no sign of solution of the origin of an u conscious organic nature, or of the problem of how the unconscious can "di cover" consciousness.

It is, of course, too much to expect any scientist to accept a Theosophic doctrine merely in order to arrive at a correct solution. The scientific att tude toward the theories of science may be expressed Shakespeare-wise:

> "'Tis a poor thing, but mine own."

Nevertheless, Prof. Robertson's theory, in spite of preconceptions ar logical fallacies, comes much nearer than most to the accurate and immovab tenets of Ancient Wisdom.